

**JOURNAL  
OF THE  
BRITISH SOCIETY OF DOWSERS**



Vol. XIV No. 99

MARCH, 1958

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# BRITISH SOCIETY OF DOWSERS

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# JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

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March, 1958

## NOTICES

A book by V. D. Wethered, entitled *An Introduction to Medical Radiesthesia and Radionics*, was published recently by The C. W. Daniel Co. Ltd., at 25/- . It is reviewed in this journal.

\* \* \* \* \*

A book by Miss E. M. Penrose, one of our earliest members, with a unique experience of dowsing in many lands, is to be published in August, with the title *Adventure Unlimited*, by Neville Spearman Ltd., at 21/-.

\* \* \* \* \*

It seems that a new element, 102 Nobelium, must be added to the list of Transuranians on p.47 of *B.S.D.J.* XIII, 91. Its atomic weight does not appear to have been accurately determined as yet.

\* \* \* \* \*

The Editor would be grateful if members, especially those living abroad, would send extracts to him concerning radiesthesia and dowsing which appear in local papers, giving the name of the paper and the date of issue.

\* \* \* \* \*

The Title Page and Contents of Volume XIII of the Journal can be obtained gratis from the Editor on application.

\* \* \* \* \*

Members taking books from the Library are requested to return them within a month or to ask for an extension.

In making payment for postage of books, or for other purposes, in stamps, it is requested that values higher than 4d. should not be sent.

\* \* \* \* \*

Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

\* \* \* \* \*

The price of the *Journal* to non-members is now 6s. post free. The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

\* \* \* \* \*

The Society's badges can be obtained from the Assistant Secretary for 1s. 3d. post free.

Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least five weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

\* \* \* \* \*

Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

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## RADIESTHESIA IN PSYCHOLOGICAL HEALING

*An address delivered to the British Society of Dowsers on  
December 11th, 1957*

BY J. F. F. BLYTH-PRAEGER

Mr. President, Ladies and Gentlemen :

I have often sat down there and wondered what it was like to be up here. Now I know—and quite frankly would sooner be where you are. So I hope you will bear with what I fear is likely to be a very indifferent talk by the standards to which we are accustomed. You see, "Radiesthesia in Psychological Healing" is such a very comprehensive caption, and my own experience so short and so circumscribed that the best I can hope to do is to throw out some ideas—which I trust may be fresh to some of you—or new combinations of ideas, that may be seized on and used by each in his own way. There I got into a grammatical fix and had no intention of debarring the ladies from having ideas, too : in fact, this sphere of history, from witchcraft to mysticism, shows that it was very much a woman's world for centuries before Mrs. Pankhurst was born. So, rather than attempt any wide and erudite survey of what others are doing and writing, I will, if I may, stick to a strictly personal level (about which I may be expected to know something) and speak of some of my own experiences, conclusions and suspicions. Even that is a tall order if I am to leave the time for questions and discussions which I trust you will be good enough to provide. But I would stress that much of what I intend to say is far more in the nature of suspicion than certainty.

Let us start then with a few definitions. When I speak of radiesthesia I refer to something much wider than the mere ability to waggle a pendulum. In fact I am much indebted to Dr. Parkinson for his remarks last month on the trend of modern radiesthesia as a quasi-scientific application of magic, the sensitivity to and use of all available emanations and the use of thought both as an instrument and a force. I trust I do not misquote him—or rather, misconstrue him—too widely. Taking such a view, the pendulum or rod is at once seen to be no more than an extremely useful tool, like the indicator on a dial that by its design reveals minute and otherwise immeasurable influences. So, as in every other art and craft, it is the man behind the tool who matters.

Next, I would suggest that there are two or possibly three types of the "man behind." The first is the one about whom I am most doubtful—in the sense that I sometimes wonder if he exists as a clear type. He is the one that Mr. Maby identifies as the true radiesthetist, a marvellously accurate recording instrument but susceptible to many forms of purely physical interference. It has been suggested that he may work through his glands, possibly

through one or more of his physical senses, though unconsciously, and his neuro-muscular system. Anyway, I envy him, having none of his ability and but little understanding of his craft.

The second I believe to be far the most numerous, and he, or very usually she, appears to work through the solar plexus with a form of psychic gift. Here I believe the pendulum to be necessary only because its owner has not the full ability for psychometry pure and simple.

The third type works on the mental level ; and for this I cannot do better than refer you to Dr. Westlake's paper at this year's Moor Park Congress, as reprinted in the September Journal.

But, in practice, I doubt whether it is possible to make these arbitrary divisions, though I think there is sufficient truth in them for one to be able to spot the three types at work with reasonable fairness.

So much for the radiesthesia part of it : what of the psychological healing ? More and more diseases are now being officially labelled " psychosomatic," but it is not only of these that I wish to speak : there is also the attempt to heal even organic disorders by psychological methods acting on and through the patient's psyche. When such an attempt succeeds it appears to be near to the miraculous ; and that I believe to be something essentially radiesthetic—in the broadest sense of the definition.

Here let me give a couple of explanations about myself, more for the sake of the six hundred who can only read the Journal than for you, who mostly have some knowledge of me. In the first place, I regard the word " patient " as copyright to the medical profession and for myself, prefer to talk of my " clients " : but for the sake of common usage, I intend in this talk to speak of patients, if the doctors here will forgive me. For I am not a qualified doctor and am only too conscious of my lack of medical knowledge. On the other hand, that has two distinct advantages : it makes me extremely cautious and, as a doctor once remarked, I'm lucky not to know when I'm beaten before I start. On that point, I like to believe that no disease in itself is incurable, but that some people may be, irrespective of their disease; and further that not all people respond to radiesthetic treatment or even straightforward homoeopathy, but actually need the bolus and the knife. Generally I look on myself as a stop-gap and reckon to come in when the physician has stuck a neurotic label on a patient, given them a bottle of Valerian and trusted never to see them again. They are not ripe for the psychiatrist and would not think of going to a priest, even if they knew one. Nowadays more and more people fall between these three stools every year and the National Health Service just has not the time nor the manpower to deal with them.

We have then a pool of thousands of potential customers : what is the aim and object of their treatment ? I would like to

call them, with full acknowledgments to Dr. Westlake, the Freeing of the Soul and the Renewing of the Mind with, as an almost invariable corollary, a rise in the Level of Consciousness on the Bruner scale. As this process takes place it becomes apparent both to the patient and the practitioner that the healing of some specific physical symptom has become of secondary importance. Very often it does disappear and one suspects that it has done so because the patient, in the excitement of the quest on which he finds himself embarked, has forgotten all about it. But even if the symptom does not disappear, it becomes less of a burden because it is at least partly understood and fear of the unknown has been replaced by new-found hope, a hope aimed at more than the purely physical.

You will, of course, understand what in a talk of this nature one has to generalise—and that that is, really, just the one thing one cannot do. Any statement can only be made or discussed with any accuracy when applied to some particular individual: so please do not take me too literally nor think that I am attempting to dogmatise.

To talk about Renewing the Mind—the phrase used in the Epistles—or Freeing the Soul is to make a very big claim and perhaps strikes an unusual note in ordinary medical parlance, though, without being able to verify it, I fancy the same idea, if not these exact words, is to be found in the works of C. G. Jung. In any case, whoever attempts it is treading on very delicate, indeed holy, ground, and it is most necessary to emphasise at this point that here, probably more than in any other sphere of healing, it is a matter of the patient curing himself with the practitioner interfering as little as possible. Indeed, the practitioner seems to spend much of his time praying hard to be preserved from any false move and from intruding his personality when everything is going on all right without him. At the same time, and obviously, the practitioner has a big part to play—a part that is divided into two distinct roles.

In the first of these he uses his ordinary technical skill to uncover the facts of the case and to get as clear a picture as possible of the whole state of affairs, physical, emotional, mental and spiritual. The means of doing this will be mentioned later and are more or less standard practice. This done, it is then more often than not a matter of explaining the situation to the patient. This has two main points: it shows him a much wider picture than he can usually see for himself both as to what is wrong and as to what his potentialities are; and it enlists his conscious efforts to the support of the treatment. In other words, it becomes clear to him that the ball is in his court and that further treatment does not consist in sitting with his feet on the mantelpiece while the practitioner gets on with the job. Here again, however, one has to tread very delicately and emphasise only those points for

his immediate attention with which the patient is likely to agree consciously and be anxious to tackle. It is no help to him to start new conflicts nor to pile up at the start a list of essentials that would appear impossible of accomplishment.

With the patient set on the first stage of helping himself (and it is often surprising in these "between three stools" cases how important and effective this first step may be—with certain people little else may be required), the practitioner continues on the technician level to prescribe the necessary remedies and treatment, physical or mental exercises, or new habits of breathing. And on this level he has to continue, watchful and resourceful in the normal way of any healing practice until it is obvious that the patient is really standing on his own feet and capable of locating troubles and finding answers for himself.

The second role of the practitioner is more difficult to talk about and perhaps less generally familiar than the routine of technique—and needs a slight digression to make its premise clear.

Whichever of the three means of perception the radiesthetist uses, the alleged physical, psychic or mental, as mentioned, it is obvious that, in the entirety of his organism, he is not as other men are. It is a case, as the advertisement has it, of "the little something extra that others haven't got"; and it is my contention that this "extra" endows the radiesthetic healer with the potentiality of being a transformer. In other words, as a dowser he is able to receive and transmit forces and/or frequencies (I won't be specific) beyond the reach of the ordinary man: and, as an ordinary man himself—and a healer—he is able to relay them in a form or frequency that the ordinary man can use.

At this point there is a further digression possible, interesting but only conjectural and not really within the limits of this talk: whether, on this assumption of the three ways in which radiesthetists work and the idea of their being step-down transformers, we may not have the answer to the three main divisions of healing—magnetic healing, spirit healing and the whole wide range of spiritual or faith healing. But here at once one begins to get bogged down in words and definitions and I will not pursue the matter. As a further conjecture, I wonder whether that quotation from the advertisement—"the extra that others haven't got"—is really correct. I suspect, rather, that everyone has got it, but that it is dormant and undeveloped and that often one of the phases of a healing is bringing that little something out.

That concludes the digression, and we come to the second role of the healer—as a step-down transformer. This may be done consciously, I should like to say by an act of will: but will or any form of force is the last thing to be used. Rather let us say, an act of attention. Mostly, however, I believe it to be on the unconscious level, even when using the hands in direct contact with the patient, in the way that often the best results are achieved

when the conscious mind is attending very little to what it is doing, and one is chatting idly or thinking of one's own affairs. In other words, relaxation is required rather than effort, except when one is working deliberately on the mental level and trying to use thought force for all one is worth : then a very great effort may be necessary. Putting it another way, I believe much of this transformer activity to happen automatically, and I believe it to occur in the case of everyone who has healing ability, whether they are aware of it or not. Yet I believe that the "transformer" gains in power—or reliability—by recognition of its existence and the focussing of the attention on the idea of such a role being open to one. And then, of course, comes the snag of being logically compelled to live so as to achieve the maximum efficiency one can : and that is a big snag and not to be lightly undertaken.

In this second role, the practice of healing may take the oddest forms, from a country walk or a cocktail party to bathing the baby for a harassed mother. Bodily proximity plays a part, particularly when there is no overt and active attempt at healing. At the same time, as much or more can be done at a distance, as every healer in that line knows. In fact, the late W. J. Macmillan found the results of absent treatment so drastic and unpredictable that he gave it up. So I suspect that either the two things work on different levels or from different directions—through the body to the soul, as it were, when bodily proximity is used ; and through the soul to the body in the case of absent treatment. Possibly, the difference between the three types of dowser has a bearing on this, too.

At this point I feel I ought to apologise for the elementary and obvious nature of what I am saying to anyone who does any healing ; and for the absence of clear definitions and assumptions. But I am content to speak loosely of "different levels or different directions" and not to care much as to which, if either, is correct, for I have always felt that research and the discovery of exact facts, while fascinating and of essential value, is not my line. Far from being an expert—who is said to know more and more of less and less—I find that with every increase in experience I seem to know less and less—with any certainty—of more and more. The one thing, to me, of any importance is the result and the means that lead to it : which brings us to some reference to the means themselves.

Here we come to the most difficult point in the whole preparation of this talk and I am far from sure that I have struck the right solution. Each of the techniques that follow, could, of course, fill a lecture by itself, while here I have to be brief and generalised and I fear that most of the technicalities will mean little to those of you who do not use comparable equipment. Yet, so often, I have sat down there and wished that lecturers would specify a bit more and give some hint of how they reached their conclusions ;

and found that, when they did, even if I did not fully follow or know their technique, enough was clear to stimulate my own invention. So I trust that it may be with you and that if allusions are not clear or sufficiently ample, they may provoke plenty of questions.

For a start, the means obviously fall into two main categories : those which are possible with the patient at a distance and those for use with the patient on the spot.

The first contact with a patient at a distance is normally their preliminary letter, and this, by the application of a little elementary graphology, will often give a broad outline of the picture as a whole or else highlight some essential point, such as, say, an uncontrolled imagination or a state of deep depression and suicidal tendencies. It can also be used as a radiesthetic witness if no other is available and here is a practical tip that I have found useful. A whole letter can be bulky and awkward to use and many people suspect an envelope particularly of being contaminated by the many hands through which it has passed. But I find that if one pulls apart—with tweezers, of course—a bit of the flap where it has been licked and stuck down and snips it off, it makes a most useful witness and can be as small as one wishes. There is a trap here, though. The patient, particularly if suffering from an infectious disease, may have got someone else to lick the flap or they may have used a gadget with a sponge. However, one can quickly see if the flap gives the same reactions as the letter.

At this point, of course, individual techniques begin to diverge and differ widely, and I can only speak with any certainty of some of my own. But I hope that they will be near enough to be intelligible in principle.

My first step, then, is to take the various levels of vitality on a Marty chart,\* which as most of you know is simply one form of a 360-degree protractor. I use six separate pendulums, each of which appears to respond to its own particular part of the organism. Here a red herring crops up as to whether all these pendulums are really necessary or whether they are purely a mental convention on my part. I incline to the latter idea, but am not going to follow it up ; and anyway, the use of a particular pendulum for a particular job, once it is habitual, really saves a lot of time and mental effort. I ought to make it clear, perhaps, that the pendulums are all of different shapes or materials.

I begin, then, with the "physical" pendulum, which gives the nearest indication I can reach of how the patient is actually feeling and looking. Next comes the "etheric," which I assume to give the real, but unmanifest state of vitality : and this, read in conjunction with the "physical" will often give an indication of whether the patient's general state is on the way up or down.

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\* See *B.S.D.J.* XII, 89, p. 296, for a description of the Marty chart

Then come the "autonomic" pendulums, right- and left-hand spirals of wire. These produce readings that can be of interest in several ways and often provide the first indication that a trouble is mainly on the emotional level. In such a case, one can hazard a further guess as to whether the condition is one of uncontrollable feeling ; or whether it is more a matter of wilfully giving way to emotion. Further, on the findings of Dr. Guyon Richards (for which I am always consulting Mr. Wethered's most useful book, *A Radiesthetic Approach to Health and Homeopathy*), one is given a good idea as to whether a patient is just living on his nerves, shocked, over-stimulated or actually suffering from bacterial infection.

Next, one takes a reading with the "Unconscious" pendulum, and this, too, can give various indications : as to whether the Unconscious Mind is normal or upset or over-active ; or whether the mind as a whole is sluggish and largely inactive.

The final reading is made with what I call the "Psychic/Spiritual" pendulum, and this will often indicate the real and unsuspected cause of the trouble, as, for instance when it gives a poor reading while all the others are normal. Conversely, if this reading is all right, one knows one has solid ground on which to build.

That concludes the use of the Marty chart and I then usually go on to the Lesourd rule, largely for the sake of the colours, but also for a routine check on cancer, V.D. and T.B., and, possibly, their miasms. But it is the colours that are most revealing, and I mean the ordinary seven colours of the spectrum plus black, white and Negative Green. They are radiesthetic only and not actual, and refer, I believe, to the aura. Sometimes all or most of them are missing and the cause is usually shock, anything from falling off a bicycle to E.C.T. But it can also be due to a strong reading on Black and this itself can apparently be due to two causes—either microbic infection or some form of psychic trouble, possibly amounting to obsession. Either of these will normally conform to and confirm previous readings on the Marty chart. If they do not, then one has to think again—and I would stress that there is a very great deal of thinking again to be done and that one is always spotting new facts and connections and often waiting for weeks or months to find the answer.

Recently I have noticed that the instances of all colours having disappeared seem to have increased and one is tempted to wonder whether there is some common factor at the back of it—say, radioactivity in the atmosphere. Here, however, I consider that we can run all too easily into the trap of the moment : of putting down everything from a chilblain on the nose to a slump on the Stock Exchange as "due to those horrible bombs." They provide a lovely scapegoat for anything we don't understand and a prize

excuse for sloppy thinking and not using one's wits to work out the real—and usually perfectly normal—answer.

The state of no colours is, however, a very real one and, as I can personally testify, most uncomfortable to be in. There is a feeling of something being very wrong somewhere, without being able to put a finger on it or a name to it. I take it to mean that the aura has collapsed and that one is largely cut off from the outside for the interchange of subtle energies. Back in the '20s Kihner found that the aura did actually collapse visibly when the person was subjected to a shock from a Wimshurst machine. Under those conditions, however, it filled out again in about half-an-hour, whereas nowadays a number of people seem to be walking—or, rather, crawling—about with precious little of an aura around them. It makes me wish that I had the co-operation of a trained clairvoyant.

If the colours are all present, however, much can usually be gleaned from their individual readings, strengths and lengths of flow. Thus, an overlong flow of Red suggests an inflammatory condition somewhere, particularly if backed by a weak or missing Indigo, hinting at a lack of natural protection against infection. But if Red itself reads low and there is a long flow, while the Psychic/Spiritual reading on the Marty chart was low and the autonomies upset, the condition is more likely to be one of rage and violence—the patient is, in fact, literally “seeing red.” This may be an isolated incident at the time of the reading or it may, unhappily, prove to be an habitual state. This dilemma, of course, applies to all the readings we are talking about and only observation over a period will enable one to get an average picture.

Similarly, a low Blue, particularly if coupled with a disturbed reading for the Unconscious on the Marty chart would look very like a hypercritical, cold and cynical nature with, probably, a biting tongue. Those are two easy examples and actual cases, unfortunately, are not usually so straightforward. Suffice it to say that this stage can often throw much light both on the character and the main types of physical trouble; and, if it does not, it will almost certainly provide the base for some searching questions.

While taking these readings, I also determine the patient's Dominant Colour—and this, together with the Level of Consciousness, I believe to be the framework within which the whole picture must be studied. Further, I have a theory of my own about the Dominant Colour, for which I can advance no proof at all: that like one's Sun Sign in Astrology, one's Dominant Colour gives yet another indication of one's equipment for learning life's lesson and of the types of thing to eat, drink and avoid. Thus—and I make no claim for the idea other than a strong suspicion—it might be that a “Dominant Red” had, more or less

at all costs, to avoid rage and violence, drunkenness and debauchery, while, for him, meanness and even dishonesty were not a cardinal sin. Conversely, a "Dominant Green" would have to fly from meanness, materialism and "business morality," while the occasional drunk and disorderly might not be so culpable. Don't misunderstand me: it is obviously the duty of us all, of whatever colour, to be as perfect as we can in the good qualities of all the colours and to eschew their bad. And the logical sequence to that should be White as the Dominant, but, so far, I have never seen one. I only bring this in as I have sometimes found such an idea helpful in cases of baseless guilt feelings. And please do not misunderstand me further to mean that the end justifies the means and that any story will do so long as it comforts the patient. Not a bit of it: one has to stick to Truth as closely as one may know it: and the end only justifies the means, as a Jesuit philosopher once pointed out to me, when the end is good in itself and the means, at their lowest rating, no lower than neutral and harmless.

By now one should have quite a good picture of the unknown person who has written to one. If, however, one feels the need of further clarification, there is the box of the thirty-eight Bach Remedies at hand. Quite apart from their use as healers, which most of you know, I have found them invaluable for analysis. One picks out the remedies blind, as one would for treatment and then assesses the combination of states as represented by the selection. One can, if desirable, repeat the operation with all six pendulums in turn and so get an idea of what is happening on the different levels. Though generally not at all good at radiesthetic tricks, I have done this many times for the sceptical and never that I can remember has anyone ever denied more than a small portion of the states discerned. Mostly, they have stood silent, with jaw dropped and eyes popping before a spate of excited questions. Indeed, I have found this one of the quickest and most foolproof ways of convincing the agnostic that there is "something in radiesthesia." Incidentally, it is also a very nice proof, if any further proof be needed, that there is very real truth in the Remedies.

So much, then, for the preliminary run on a stranger at a distance. By now one has quite enough data on which to write to him and a pretty fair idea of where to look for the correct method of treatment and kind of remedy. If some point, however, is vital but not quite clear one can often get anything from a lead to the exact answer by Question and Answer. This is really a further technique on its own and one that must be familiar in some form to most of you. Either a free pendulum may be used or, preferably in my opinion, one of the various kinds of chart, with Yes and No clearly separated and possibly, readings like Wait or Different, meaning that either the time or the form of

the question is not correct. As Le Gall points out, all radiesthetic operations really resolve to asking a specific question of the pendulum and many of the wrong results are due to the wrong question. So it is with "Q and A" and, though it is extremely useful in an emergency, I personally do not care for its use except in an emergency, when one's own blood, sweat and tears cannot find the solution by any other means. In fact, I feel, personally, that the same thing applies to all use of radiesthesia and I don't feel justified in using the pendulum if a bit of hard thinking will do the job or my two feet can carry me to a library to consult a text book. And, even when one has had resort to any form of radiesthesia, it is still very much up to one to use one's wits to frame the question exactly (which often is not easy and sometimes gives the answer in the process) and, having got an answer, to vet it in the light of existing knowledge and common sense. There is neither virtue nor reward in laziness.

But to return to the patient at the other end of the pillar-box. The first step is a letter of explanation and encouragement and usually some pretty pointed questions as a result of what one has unearthed. This is often accompanied by a bottle of the necessary Bach Remedies, which, apart from being a complete healing in themselves, I often find to be a way-opener for other methods. But often it is possible to use radiation or "broadcasting" from the start; and in a few cases, that and very little of that, even, is all that is required. Here colour comes fully into its own and a couple of short treatments with the patient's Dominant Colour or with, say, White to restore a collapsed aura, have been known to work wonders. With a treatment of this kind it quite frequently happens that the Dominant Colour changes very soon and goes up to the one above—I have never known it go down; or it may jump one, or two or even go up to Violet with a leap; but whatever it does, I feel that something very fundamental has happened to the patient and subsequent events usually produce some evidence to that effect. In view of what I have already said about the Dominant Colour, I suspect that these changes, if they happen at all, vary in their behaviour due to the state or stage of development of the patient. In other words and by a continuation of the same process of thought, I suspect that all patients are not equally ready in themselves for healing, and that some, with only a touch, will jump to the heights while others have to be prodded and goaded and taught along a slow and painful uphill path: and that thus it is a condition in the patient rather than any defect, necessarily, in the treatment which makes some cures so slow or inconclusive or even downright failures. Of course, such a theory provides an easy get-out for the practitioner and one obviously has to check and cross-check every step of the process before considering it. But it does fall into line with the theories of Karma and personal responsibility and evolution. But it happens com-

fortingly often that when one is able to start straight away on radiation, there is a subtle change, of which the patient as well as the practitioner is aware. They are on a different footing, however much subsequent work may be required, and here it is another private theory of mine that, outside the sphere of matter the cure is complete ; the time and the work is only required in order that the fact may come into consciousness and that the Level of Consciousness may be raised sufficiently to perceive it.

Before finishing with the absent patient and colour, one might mention the use of colour purely by thought as being a very effective and powerful form of treatment. That is far from being only my own experience and I would recommend it to any practitioner working on such lines who has not tried it : but one must add the warning that the effects can be so strong as to be flabbergasting. In trying to avoid any inflated idea of one's own prowess one tends to underestimate the power of even relatively unpractised thought.

The patient on the spot is no different from the radiesthetic point of view except that it may, or may not, be an advantage to have him in the room while taking readings. Generally, I find it is. One can kill various birds with one brick and, right from the start, the patient gets the idea of how things are done and the sense of co-operation. Moreover, provided they are not frightened, there is no harm done if they conclude that the practitioner has X-ray eyes and is not likely to be easily fooled. And, with the patient in front of one, there is naturally more information to be gained and work to be done at the first contact, with conversation and observation as a guide. A glance at their hands and gestures, their physiognomy and walk, their colouring and the textures of skin and hair, pitch of voice and speed of speech—a dozen things all add detail to the picture.

Here I am tempted to digress for a moment to experience as a marriage counsellor rather than a radiesthetist, as I feel it will interest many of you quite as much as the main theme. There, of course, working under Home Office supervision, one had no pendulum to one's aid and was confined to methods from which the gutter press could contrive no scoop. But that could not prevent one using one's eyes and drawing one's own conclusions. Here also, the first contact with a new client was usually their letter asking for an appointment, so here too graphology provided the first clues. Then they were shown into the room and while they took off their gloves and accepted a cigarette, one got a quick glance at their hands. Filling in the particulars form gave one their astrological Sign and a bit of quick mental arithmetic provided quite a lot of numerological data : and almost invariably all these methods broadly agreed. But it was even more interesting when there was some wide discrepancy or a downright contradiction, not due to insufficient or faulty observation : for, as the

case progressed, one found in that contradiction the Counter Dominant of Saudek—and the clue to the whole riddle.

But to resume. It is with the patient on the spot that treatment methods vary so widely and where the healer's second role—as a transformer—most comes into its own. At this point, professional men usually begin to shake their heads and mutter awful warnings about transference: and I know that they are absolutely correct and amply justified. At this point, in fact, it might be more discreet and becoming to a layman to change the subject altogether. But, because I feel so strongly that the whole subject is all of one piece, I'm going to rush in and, in common parlance, stick my neck out. So, at the risk of appearing to teach my grandmother, I am going to point out that transference, in some degree, is a feature of everyday life, like hypnotism. The bus conductor who takes your threepence says "Sir," and you notice that his leatherwork is bright and that he has a smiling, ploughboy's face. So you make a friendly remark and bid him good day when you get off: transference! He may beat his wife like a gong—at regular intervals, as Saki has it—or fiddle his cash returns. But something in his appearance has caused you to project on to him some emotion from your own past. That is one end of the scale: the other is what causes the doctors so wisely to shake their heads. The only reason why their warnings don't stop me dead is empirical—that cases just don't work out that way. My very bold and presumptuous guess is that the radiesthetic healer—and you remember the broader definition of radiesthesia with which we started—is in some way protected or else better armed than his more orthodox superior. That does sound an overweening statement and it is difficult to justify—except by results. Certainly it is not intended as any excuse for carelessness or rashness and least of all for any course that may in any way rebound on the patient. I merely suspect that, working with different tools and, possibly, on a different level, results may reasonably be different. But, be that as it may, it is yet another instance where no lazy reliance on one's craft can substitute for hard thinking, common sense and accurate observation.

This leads up to one very marked conclusion, that actually being able to get one's hands on the patient is often the turning point after every other method has ended in stalemate. I will not attempt to give an explanation but will only state quite definitely as my own experience and the experience of others, that, in certain cases, even though there is absolutely nothing physically wrong, stroking a head or a back, or even thumping the patient about like a bit of tough steak does do things on the psychological, or even spiritual, level. And everyone here will know of Mr. Eeman's success with relaxation and the findings and conclusions he mentions in *Co-operative Healing*. I believe that even though methods may be different from his technique, similar principles

apply. In fact, use of the hands may take the form of the Eeman technique as nearly as I can reproduce it and often does, with much attention to the use of colour in thought. Indeed, many of my cases as well as myself owe a deep debt to him.

A further noticeable point is that after hours, perhaps, of talk and discussion have produced no realisation or possibly, even agreement, from a patient, twenty minutes of treatment on the couch results a few days or a few hours later in their coming out with some profound remark of their own concoction—and in all seriousness they tell you the very thing that you have been trying to din into them for weeks. I suspect that not only the general colour of one's thought but some exact thought, if held strongly enough, passes from the practitioner's hands, together with whatever force it is that makes his hands healing. If this idea is correct, it could be one good reason for the absence of unwanted transference.

Handling, particularly with radiesthetically treated rubbing oil, can also be very useful in any suspected case of "psychic infection," where the etheric body is apparently depleted and tattered, as described by Dr. and Mrs. Bendit in *The Psychic Sense*. Here is a point that is not sufficiently recognised, particularly by the sufferers themselves; that a great number of people who are not in the least interested in psychic matters and who would never consider themselves as sensitive in that sense, can and do pick up psychic infections more easily than Asian 'flu. Where they pick them up from, I cannot tell you—for I have no gift of discernment. But when one considers the states of emotional tension and negative thinking that could exist in one short suburban road, quite apart from focal spots like prisons, mental hospitals, concentration camps and sites of disasters, there seems no shortage for anyone who is at all sensitive and open. And that takes no account of discarnate sources, with which I am not qualified to deal, although I believe I have bumped into them occasionally in the form of obsessions.

In a recent case I was called in by a friend. One of his work-people had been given up by her own doctor and was to be passed to a mental specialist. He foresaw the result as locked doors, insane companions and electric shock treatment, and it was obviously on the cards, more particularly when I saw the patient. Dirty-looking, straight hair, the peculiar grey pallor and down-drawn lines in the face and listless, unmoving stance. Yet, when she spoke it was obvious that she was terrified, but not so obvious that she was in any way insane. She had been getting progressively weaker at work, she told me, and, that afternoon, had collapsed. A few months before a friend had gone down in her company with a particularly distressing fit while she herself was suffering from the first shock of a broken engagement. A few weeks later the girl with whom she shared a flat had committed suicide. Now she

was filled with the fear that she would have a fit at any moment and had a growing impulse to kill herself. As she talked, I was observing her hands. They had good, strong thumbs and broad backs with straight, rather square fingers ; so I asked her to come to the window and show them to me. And I was able to show her line by line and bump by bump that she was as sane, or saner, than I was : but that she was highly sensitive psychically and had enough imagination to make the worst of it, once shock and fear left her unprotected.

Then my friend's wife brought in tea. After a cup and a biscuit she was breathing more easily and even smiling wanly. Her reason, she admitted, saw daylight and she had the will to get well : but she could not get rid of the awful feeling and the fear. So we laid her on the sofa. All her limbs were very tense, but with comparatively little work relaxed quite well. In other words, once she knew what was wrong with them and what to do, she could do it. As soon as she was reasonably relaxed, I put my left hand on her forehead and the right on the solar plexus, after the Eeman technique, while my friend's wife lightly held her ankles. She herself has considerable healing ability, but, quite apart from that, I have often found that male and female working together at the same time can produce results that neither can alone. We went through periods of visualising colours and periods of silence and there was a time when my own tension was painfully unpleasant and there was the sensation of cold perspiration, though I had not got a hand free to check it. This was followed by a convulsive and rather hysterical outburst from the patient, which we were able to persuade her to work through ; which in turn was succeeded by such a bad attack of fear that we let go of her and sat on the other side of the room. After some time spent in appealing to her reason on the conscious level and using thought and prayer to aid her, she agreed to resume treatment. Very soon there was a very long and enormously deep breath and the whole body went completely slack. I glanced at her face. In the fading light it was round and chubby—and peach colour. So I got thankfully to my feet, eased some of the creases out of my muscles and gave her a cigarette. My hostess turned on the lights and went off to make more tea. When my friend returned from work and brought one of the other girls to enquire for her, they found us sitting cosily round the fire chatting, and their actual entrance was made while the patient was laughing, freely and happily. And then we laughed again—for the pair of them stood jammed in the doorway, both trying to see at the same time and both unable to believe their eyes.

I wish that I could give the completely happy ending to the story but I cannot. I sent her a bottle of Bach that night and she was back at work next morning. But then her parents called her home, alarmed at what they had heard and I moved out of

the district. That was five months ago and there has been no further contact. But I did hear, indirectly, only a few days ago, that she was in a job. I have only mentioned this case as it was recent, straightforward and dramatic in its immediate result, and I have no case of supposed psychic affection with a complete history and happy ending that is so simple, so clearly demonstrative of theory and confined to one technique.

That should form a very suitable end to this talk, if it did not leave out all mention of M. Maurice le Gall's radiesthetic method of character analysis, with which I am now working, and which is, I think, the most progressive move in radiesthesia in recent years. It does not incorporate anything startlingly new in method, though some of his simple and enlightening theories I have not found elsewhere. Rather is it in the whole conception and combination of ideas that its uniqueness lies. While a prisoner of war, M. le Gall's companions were always asking him to trace the movements of the families in overrun France by pendulum and map. That led him to seek for a means of giving them a real pen-picture of their relatives as they were at the moment and as they altered with the course of time. And very well he succeeded, as anyone can who takes the time and trouble to disentangle some of his French idioms and to apply and practice the method.

The technique is really quite simple and obvious. He took the phrenological terms of the Englishman, Gall (it is a pity as well as a coincidence that their names should be so similar) as giving a standard meaning to the main features of character and the findings of the graphologists as to the shades of meaning of the separate characteristics and the complexes resulting from their various combinations. With a sample, a hundred-degree protractor and a bit of graph paper, one can produce an actual percentage analysis with the advantage over graphology, as he points out, that one can look for what one wants instead of having to make do with what is actually shown. With sufficient time and trouble one can almost say whether a person will open his breakfast egg from the blunt or the sharp end.

When I was first thinking of trying out the method—without much faith in it or expectation of personal success—I came across a copy of *Prediction* that had published the findings of a palmist, an astrologer and a graphologist on one and the same subject, together with the subject's opinion of their findings and an editorial summing up. So, before reading any of it, I set to with nothing but le Gall and the name of an unknown person to help me. To my delight, not only did I find that I could get a very full picture, but, after reading the magazine, that it tallied almost exactly with the other readings, and what is more, threw light on their few disagreements and the subject's criticisms.

So I have incorporated this method as yet another weapon in the armoury of healing. Not only can it explain patients to

themselves and show up the strong and weak points for attention, but both they and I can watch the progress ; and measure in actual percentages the results of treatment and their own conscious effort. It also shows, sometimes dramatically, the effect of continued use of the Bach Remedies.

It is a fairly long and tedious process, however, and is more usually reserved for helping harassed schoolmasters and parents to confirm or question their own judgments on specific questions, such as " Does this boy steal because he is a thief or because he has a thirst for excitement and the limelight ? " Or an employer may be in two minds whether to leave a trainee in the shops or whether to give him the long and expensive training for an executive ; or whether a salesman is more suitable for work at home or abroad.

But I have wandered for long enough down some of the ways of psychological healing—not all, by any means, for many are unknown to me and others not yet ripe for publication. It is a fascinating and rewarding way when things go well—and a purgatorial dog's life when they do not. Yet out of both states many facts emerge, clearly and consolingly, and it is on them that I have based this talk. None of them is new, most of them are specifically stated in the New Testament and some were taught even prior to that. Yet most of them have been consistently overlooked by the world at large : and the world at large now seems to be reaping the result with increasing gusto.

It is obvious to all of us, merely looking round our own acquaintances, how many nowadays are falling between those three stools of doctor, psychiatrist and priest. But, unless one is actually treating them, it is not so obvious that in many—I would say most—cases, these vaguely neurotic and maladjusted people are potentially part of the advance guard of the New Age ; maladjusted just because they are out of step with the present day and a potential advance guard because those few with whom I come into contact all show similar signs : of having reached a stage in their own mental and spiritual development where they have got stuck—and need only a push to go on to the next. It is interesting, in passing, to recall that Freud—or was it his American disciple, Brill, I forget—says in some footnote, that though they are a plague in the consulting room, humanity would do well to thank God for many of its neurotics.

It is my belief that, more than ever before, this process of giving the required push is going on all over the world, by many means and through the most unlikely people and movements ; and that the work I am doing, on a tiny scale as a lone individual, is just one cog in a mighty organisation aimed to bring mankind through the throes of the Second Birth ; and that there is, at this moment, an all-out struggle between the powers of light and the powers of darkness to decide whether it shall be the throes of birth or death for the human race.

## RADIONICS AND FARMING

Members who attended the Congress at Moor Park College in 1956 will remember the interesting lecture given by Mr. A. R. Kent, in which he told us about his experiments on the improvement of the quality of crops by radionic methods.

The following letter, which he has kindly allowed us to reproduce, gives some indication of the results obtained up to the spring of last year.

*The Editor,*

12th April, 1957.

*The Royal Agricultural Society of England,  
Quarterly Review*

SIR,

It was with more than ordinary interest that I read the article "What is the Royal for?" in the December, 1956, issue of the *Quarterly Review*.

Unhappily, owing to, perhaps, economic necessity, "quantity" has been the purpose of agricultural research. Only during the last few years has "quality" become of equal necessity; a factor which has been urgently stressed by the World Health Organisation of the United Nations.

I should like to give you a short summary of an experiment I have recently completed in 1956-57, the duration of which was sixty-four days. It was designed to ascertain the comparative food value of crops grown upon my farm and treated "radionically" with crops bought on the open market, grown under commercial conditions.

Twelve cross-bred Hereford bullocks were purchased, being of similar age and quality, and were divided into two groups of comparable weight. The one group was fed upon oats, barley and hay produced on my land and "radionically" treated; the other group was given oats, barley and hay bought in the ordinary commercial way. In addition, both groups received kale, home-produced on treated land.

The experiment, one of the first of its kind I believe, was undertaken only after agreement with a well-known scientist as to lay-out. It was carefully controlled throughout, and it has confirmed our experience of feeding during 1955-56.

### RESULTS

#### (1) *Observations on behaviour of animals:*

Those on home-grown food were more contented throughout the whole experiment.

(2) *Quality on carcase examination:*

The grader's report indicates better carcase condition of the home-grown group over the control.

(3) *Food intake:*

The food intake of the home-grown group was considerably less than with the control group, e.g., 20 per cent. less protein and carbohydrate equivalent with consequent 20 per cent. less calorific intake. This can be stated otherwise that the control group consumed 25 per cent. more food than the home-grown group.

(4) *Weight increase:*

Despite diminished food intake the average weight increase per animal on home-grown food was 27 per cent. greater than with the control beast.

(5) *Ratio of weight increase to protein intake:*

The animals on home-grown produce showed 1.16lb. weight increase per 1lb. protein intake, against 0.74lb. weight increase per 1lb. protein intake with the controls.

(6) *Analysis of Food:*

There was very little difference between the analyses of the two groups of food, except in every case the vitamin contents of the home-grown produce were higher than the figures for the imported material.

The gross weight gain of Control was 6.75cwt.

The gross weight gain of Homegrown was 8.625cwt.

(7) *Average Daily Gain per Beast:*

	<i>Control (lb.)</i>		<i>Home Grown (lb.)</i>
	1.95		2.48
	<i>Total Food Consumed</i>	<i>Tons Cwt. Qtrs. lb.</i>	
Control .. .. ..	9	—	2
Home Grown .. .. ..	6	10	1 .5

Cereals used were oats and barley only, together with kale and hay. Daily ration was as under :

	<i>Control (lb.)</i>	<i>Home Grown (lb.)</i>
Hay .. .. ..	16.7	.. 16.6
Kale .. .. ..	25.0	.. 15.0
Oats .. .. ..	4.0	.. 3.5
Barley .. .. ..	6.1	.. 2.0
Wheat .. .. ..	0.25	.. 0.12

For the last five years we have endeavoured to find a method by which food stuffs could be produced with a higher nutritional

value than previously experienced. During this period no consideration whatsoever has been given to quantity, nor has the farm received any inorganic fertiliser whatsoever, and the application of farmyard manure has been totally inadequate.

I have mentioned this farm as "radionically" treated. What this actually means is very hard to describe, but I believe it is something like this. Radionic treatment is the application of the rays given off from the formation or particles from within, upon and around the earth, to the subject in question. The operator can use apparatus to assist in the transmission of these rays to the subject.

Very briefly the objectives, and what is believed will be revealed by this method are as follows :

(a) The object of radionic treatment of soil is to recreate a state of perfect balance. I believe balance of soil has a very much wider interpretation than at present envisaged. Could not the effects of the sun's rays be one of the outstanding factors to promote growth and vigour ? It is believed perfect balance will provide us with food of a very high nutritional value.

(b) The perfection of balance in farm produce appears unobtainable unless the soil contains adequate humus and efficient drainage. Deficiencies of these may reflect upon digestibility and palatability.

(c) Now that the emphasis is changing from quantity to quality, the latter is difficult to define, and it is even more difficult to determine the degrees of quality. I anticipate that food of this standard will be highly nutritious and equally palatable and digestible. And, further, it should be capable of being utilised to the full by an animal, meaning that less food will be consumed—an important economic factor.

The experiment described above is an isolated one and can only be regarded as a pointer and is, therefore, being repeated this year. Nevertheless, it does suggest that nutritional content of food as measured by normal methods fails to take into account the "utilisation factor" of food by the animal. It also suggests that crops grown on soil in balance ecologically will have higher potential nutritional value.

It is felt that research into these factors would be most profitable.

(Signed) A. R. KENT

Ampney Knowle,  
Cirencester,  
Glos.

## THE HUMAN FACTOR IN RADIESTHESIA

*Address delivered to The British Society of Dowsers on January 15th, 1958*

BY NOEL JAQUIN

Introducing the lecturer, the Chairman said : I have much pleasure in introducing Mr. Noel Jaquin, who has kindly undertaken to address us this evening.

Mr. Jaquin is probably known to most of us in person or by repute, as he is a member of our Society, and nearly three years ago gave us an address on "Human Attunements." On that occasion I mentioned that he was a psychologist and diagnostician, but he is also the author of several books on the human hand, a subject on which he is an authority.

A very comprehensive survey of our planet and its inhabitants, *The World We Live In*, was recently published by Collins, of London, and I can do no better as an introduction to my talk this evening, than to quote the first paragraph from it :

"Prisoned in his paved cities, blindfolded by his impulses and necessities, man tends to disregard the system of nature in which he stands. It is only at infrequent moments when he finds himself beneath the stars, at sea perhaps, or in a moonlit meadow or on a foreign shore, that he contemplates the natural world—and he wonders.

"Yet it is his essence to wonder. On some primeval hilltop perhaps half a million years ago the first man raised his eyes to the sky and wondered. At that instant, transcending himself and nature, he left behind the animal forebears from which he sprang : the questioning spirit of man was born, and with it the initial spark of his philosophy, religion and science. His earliest graves, in caverns of age-old rock, bespeak his awareness of the mystery of existence and of realities beyond immediate space and time."\*

To-day we are apt to become a little blasé, we have discovered so much about our small world that we are in danger of thinking that we know everything. We tend to regard with amusement the ancient intuitive knowledge of man with its attendant superstitions, and I venture to prophesy that in a thousand years' time the inhabitants of this planet will view the relies of our civilisation with a tolerant amazement that such skill and knowledge could be welded to such foolishness, as our history may have then recorded.

Anyone will tell you that truth is stranger than fiction, but so few act as if they believed it ; on the contrary, the stranger and the more opposed to traditional or accepted ideas any newly discovered facts may be, the more likely are they to be regarded as fiction. This curious inability of the average mind to be impressed by the significance of the unusual was brought to my

\* From *The World We Live In*, by the Editorial Staff of *Life*. Publishers : Collins, £4.4.0.

notice early in life. Having become fascinated by the work of Dr. Guyon Richards, and his experimental researches into what is known as radiesthesia, I had realised that here was something of the utmost importance. But I very soon found that most of his colleagues regarded this brilliant man as being a little crazy ; very few people at that time regarded his work as being anything worth bothering about.

We have discovered a great deal about our world, but we have not made such strides with regard to ourselves, we are rather confused ; our very considerable knowledge of our physical structure seems to have created hampering fixations that have prevented us from using an unprejudiced consideration of possibilities beyond the third dimension.

Dr. Alexis Carrel in his excellent book *Man, the Unknown*, has said : "Our ignorance of ourselves is of a peculiar nature. It does not arise from the difficulty in procuring the necessary information, from its inaccuracy, or from its scarcity. On the contrary, it is due to the extreme abundance and confusion of the data accumulated about itself by humanity during the course of the ages. Also to the division of man into an almost infinite number of fragments by the sciences that have endeavoured to study his body and his consciousness. This knowledge, to a great extent, has not been utilised."

Largely owing to talks and discussions with Guyon Richards, I realised that we were in danger of over-emphasising the importance of the physical structure. Important it is, but only as a mechanism, and not as a basic creative force. If the body becomes diseased or damaged, our expressive ability at the third-dimensional level is seriously impaired.

The work of Richards very soon began to indicate that there were other forces and factors involved of which we knew little or nothing, and the problem was how would it be possible to discover a clue to the mystery ? In all our examinations of man the individual we have paid special and particular attention to his immediate environment, and rightly so. But hitherto we have neglected the possibility that we as individuals may be much more closely linked with a greater environment than is symbolised by our homes, our town, country or even our planet. My observations, experiments and researches very soon made me realise, "Our ignorance of ourselves is of a peculiar nature." And if we are to gain a greater knowledge of ourselves we must first of all take a much wider and comprehensive view of ourselves. We must extend our observations and our perceptive calculations beyond the limitations of the physical.

In our explorations and examinations of the universe, a very important fact emerges—the fantastic exactitude and the mathematical certainty with which its laws operate in the vast space around us, and which in fact operate with the same exacti-

tude in this, our immediate environment, and in man himself, but of this man seems to be totally unaware.

Man is an exact replication of his solar system, he possesses all its creative ability and power ; the solar system is linked with the universe of which it is such a tiny part, and in that inter-relationship of processes man is involved beyond escape.

Your investigations of the physical structure of man should have established one important fact, that while all men are replicas of a basic fundamental pattern, at that point all replication ceases. There are no two finger print patterns alike, and if the finger print patterns, the colour and composition of the eyes, the endocrine pattern, the shape of the skull or face are considered in relation to the psychological pattern they all tell the same story.

On this evidence alone we must assume that the shape and form of the fundamental pattern is predetermined by factors beyond the scope of the physical, that matter is subject to control by something that is not matter. There is ample evidence of the fact that cellular structures are subject to control by something that is not cellular. In man the cellular structure appears to act in a very unpredictable manner. The study of blood groupings does not help us very much ; in certain circumstances a blood test may prove that a particular individual is not the father of a particular child, but it can never be proved by this method that he is. An extensive study of genetics at the lower life levels, in the entomological and botanical fields, shows that these theories appear to be much more reliable and consistent. The reason for this is very important, for at these lower levels the creative forces, the metaphysical elements, are much more in an attuned parallel with the simpler physical structures they animate.

A close study of the evolutionary processes provides us with evidence of a gradual expansion in the development of the creative force, and parallel with its physical forms evidence of a spiritual growth. The word "spiritual" is used in this connection to indicate a mental or psychic development, but it is not until man appears that we find the first indications of a progressive individuality. Up to that point all physical form was in parallel with much simpler formative forces, with the advent of man an affinity of a greater complexity was attained, it was an affinity with the whole of the solar system.

In considering the physical structure of man it is important that we constantly bear in mind the fact that we are dealing with the tangible physical expression of its creative element, the metaphysical. And while this physical structure is of this time and place, enduring only for the short span of this particular terrestrial existence, its creative element has a life span beyond assessment in terms of third-dimensional time. It is in fact eternal, and conforms to the process of repetition by which it is

able to develop and expand, each phase being necessary for the growth and adjustment of its various essential affinity potentialities on which individual progression depends.

As variations in soils and atmospheres produce various defensive changes and adaptations in plants and animals, so do various experiences produce or adjust certain affinity potentialities in the human metaphysical element from phase to phase. The alterations and adjustments that take place during one terrestrial life phase automatically produce a very different reactional potentiality in the metaphysical element, so that in the next phase it will no longer be attracted by the same crystallised focal point that enabled it to gain entrance to the present phase. We know that each individual possesses extra-sensory perceptive abilities that are vested in the subconscious, or higher level attunements. Owing to the acquired habit of thinking in third-dimensional or "practical" terms, there has occurred a persistent attunement operative at the conscious low level perception, and this "persistent attitude" effectively prevents the ordinary human being using the higher attunements. Even these low-level attunements frequently become distorted, or deflected, by fixations of various kinds.

There is no doubt that the latent potentialities of the metaphysical element are fantastic, and are quite beyond the understanding and appreciation of the average human being, in both its perceptive and creative aspects. In dealing with any case that comes before you it is important that you first assess the scope of conscious perception, plus the degree of understanding, which is the degree of its translatory ability. At the same time you must search for indications of any deflective fixations or inhibiting ideas. The general rule is that you will find a series of restrictive ideas existing relative to mental ability, ideas that have been accepted by the individual and have created barriers to restrict his expansion and mental progression. From the many experiments that I have made during the last ten years I am sure that by the elimination of such defects, or by creating a greater degree of inward balance, it is possible to alter an adverse trend in the individual destiny.

From time immemorial men have speculated on the origin of life on this planet, the scientist and theologian approaching the subject each from his own particular angle. No one, however, appears to have realised the tremendous importance of radiation, in the cosmic sense. We know that the main source of energising radiation is the sun ; its rays provide warmth to the earth and all things on it, and make the growth and development of all physical structures possible. We know, too, that by using an ordinary magnifying glass, the converging lens will bring these rays to a focus on the side remote from the source, and the concentration of radiation will create fire. This constitutes an inten-

sification of affinity that is out of balance, so that instead of giving life it destroys it.

When a substance or cellular structure or an individual is in affinity with something else, it is then in a state to respond ; it is in a state of receptivity ; and we may therefore be justified in assuming that life on this planet was induced by a combination of radiations, a concentration of various rays focussed on the cool and sterile, but receptive, earth. That such a combination of celestial radiations did constitute a creative power is reasonable. And it is equally reasonable to assume that the life-force implanted by planetary power remained under planetary domination until the advent of man. At this point in the evolution of the living creature the dominative power of the planets began to wane. If we are to give an understandable consideration of the human factor in radesthesia we must have a clear picture in mind of man's evolutionary development, as well as an idea of how the mental structure works, and something of the forces that animate him.

As man began to acquire a wider understanding of his world, there dawned on him some comprehension of his own innate power : while still tightly bound by stern necessities of his third-dimensional need, he began to rise a little above the lower levels of the third-dimensional perceptive abilities.

With this gradual change in his concepts there would come a change in his basic attitude to life, and this would bring about an alteration in his affinities with the various planets. Realizing the fact that certain destructive attitudes do not pay, he made efforts to alter such attitudes and to adopt more constructive ones, with the result that he lessened his affinities with the more malific planets like Mars, and so the activity of his adrenal glands was reduced. There appears to be no doubt that the advanced development of the human metaphysical element over all other forms of life on this planet is the factor that holds the key to the mystery of man's superiority, and explains innate creative power with its relation to extra-sensory perceptive abilities.

Habitual usage of the conscious perceptive abilities tends to confine man to the contemplation of third-dimensional possibilities. In so many cases the individual has taught himself to disregard all ideas and all possibilities that do not meet with the approval of his low-level perceptions. It is only in comparatively few cases that experience over a formidable period of time, beyond computation in terms of one life span, has built up a considerable library of knowledge from which a greater " awareness " has been created. This filters through the defence barriers of the low-level censorships, to create at the conscious level a knowledge of its own limitations. When this has been achieved it gives the individual a greater freedom at his conscious level for the acceptance of his higher, or subconscious, perceptions.

The homing instinct of pigeons and other birds, is due to a specially developed perceptive ability very much akin to the radar like perceptions of certain moths received by means of their antennae. These elementary and restricted faculties, in conjunction with other innate propensities common to the lower animals, have been carried over, in a more advanced and developed form, in the human metaphysical element, although in the great majority of people these faculties are latent or even non-existent at the conscious level. Their development at the higher levels has been due to the unconscious influence of thinking and reasoning, which none of the elementary faculties could have produced. The homing instinct of the pigeon could never of itself produce an ability to think or reason.

Ernst Lehrs, in his book *Man or Matter* has said, "To learn to recognise rhythmic events in nature and man as reflections of corresponding planetary rhythms is one of the tasks which future scientific research has to tackle." And as one may alter a basic attitude of mind at the conscious level which will automatically produce a fresh set of energising planetary affinities in the individual, so one can by conscious and deliberate attunement, get in touch with, and use, his higher perceptive faculties.

In radiesthesia there exists a persistent link between the blood spot and the subject himself ; the blood spot is in effect a point of contact. This process is in operation in our everyday lives, but it is automatic and undirected. One receives a letter from a stranger, and as one reads, the writer ceases to be a stranger : gradually there is a consciousness of some indefinable knowledge of the writer, and a curious contact has been established transcending time and space. During the early experimental investigations into these processes, it was found that by holding a letter or some other "contacting medium," a contact was established at the higher levels ; and that once this contact had been established, it was possible for the trained mind to bring perceptive attunements to bear and to obtain an intimate knowledge of the other person. Since those early days it has been proved by prolonged experimental investigation that much more can be accomplished. Once the contact has been established and confirmed by the use of a perceptive attunement, it is then possible, by tuning-in on what we must term a "sending beam," to convey an idea or a suggestion, or to implant a thought. This "sending beam" has to be attuned to the receptivity of the individual one wishes to help ; that is, it must be so attuned as to provoke the essential state of receptivity in the individual.

It is a popular idea that the effectiveness of any type of extra-sensory influence is dependent on the use of will-power, but this is quite erroneous. Will-power is only important in that it is necessary to possess the essential determination to train the mind,

and to assist in a persistent application of these principles by preventing deflections becoming operative.

In radiesthesia we often hear such terms as "radiations," "electro-magnetic impulses," "radionic fields," "vibrational activity," etc., used in the explanations of the link between the blood spot and the subject, and this terminology implies the existence of an electrical activating energy. Every new science is faced with the problem of devising and coining words by which its processes can be understood, and while it is a simple matter to label a newly discovered creature or plant with a Latin name, it becomes a rather more complex problem to coin new terms that describe with exactitude new processes, forces or types of energy. In dealing with the metaphysical field, with all its very complicated interactions and forces, the problem is difficult indeed. These terms have become established in common usage, but we must not too readily accept the implied association with electricity as we know it in everyday use.

There is no doubt that many of these radiations and radionic fields are created by an energy much finer and less tangible than the comparatively crude force known as electricity. We must presume that these forces and energies are not of themselves an integral part of the metaphysical element, but are drawn upon by the attunement processes; this explains why only certain people possess this ability. It means that the latent potentialities for extra-sensory directional activities may exist in every human being, but it is only when a degree of affinity with certain cosmic forces has been attained that these forces can be drawn upon to supply the essential energies necessary for any operational activities of these faculties at the higher levels.

While it is possible to create a short-lived and temporary affinity, either with people or planetary forces, this does not produce a sufficiency of what we must term "persistent tensity" or attunement, to enable any of these transmutation processes to operate effectively, either in creating an effective beam, or in inducing any lasting alteration in the physical structure. It is perhaps virtually impossible to acquire a permanent affinity in any workable degree at the conscious level, for at this level our affinities are flexible and elastic. But at the higher level of the subconscious or metaphysical, as ordinary psycho-analytical procedures have proved, they are more permanent and we often find that camouflaged affinities can persist undetected for a whole life span.

To be able to create a permanent affinity by deliberate intent at a higher level is an art not so easily acquired. In fact it is an art that is not even easy to explain. But I think that we can say it is dependent on the creation, and the ultimate acceptance, of an attitude of mind, and that it has to be thoughtfully formulated, and presented by the individual at his own conscious level in such a form that it can be accepted by himself at that level.

This is not really as paradoxical as it may seem. It means that the individual has to be very consciously aware of what he is doing, and why. He is rather like an actor who is able to assume by visualisation an attunement with the character he wishes to present to his audience. And again like the actor, he must be aware of the purpose of his deliberate attunement, for the whole effectiveness of his impersonation is dependent on the sincerity of his purpose.

Prolonged experiments have shown that once a contact has been established it is possible to use a method of "telepathic beaming"; that is, by a deliberate attunement of mind, and by using the higher-level faculties, one can send on a "beam wave" an idea or suggestion. In using this telepathic beaming we are automatically applying a combination of forces or wave bands, none of which are permanently stored in our physical structure, but which, by the adjustment of a deliberate attunement, contact the celestial source of supply. These are then held by some infinitesimal essence emanating from the physical structure, and are radiated from it.

My intention to-night has been to speak to you of "The Human Factor in Radiesthesia," and not of radiesthesia in terms of pendulums and oscillations, nor of any of the various instruments that have been invented to aid the practitioner. It has been my purpose to concern myself wholly and solely with the one vital indispensable human factor, the one instrument, which, when trained and adjusted, supersedes in its efficiency any man-made machine.

It occurs to me that you may not be fully aware of what is meant by "attunement" in these connections. It can best be explained, I think by saying that it is a process of visualisation energised by a definite directional purpose. Suppose for example, you lie in bed, and with your eyes closed, you visualise yourself leaning over a very high parapet and you see below in the street people moving like tiny dots; and you then imagine that you are about to fall over, you can feel your body launched into space. It will not be many minutes before you will have to switch your mind to something else as the induced reaction is most unpleasant. An elementary experiment akin to auto-hypnosis.

In a room with other people, select a victim, and while watching that person you vividly imagine him to be feeling the heat of the room, picture in your mind his reactions, visualise his discomfort; if your visualisations are vivid enough, and your picture of what would be his normal reactions if the circumstances were factual are accurate enough he will most surely experience these sensations as you have created an "attunement" that is energised by directional purpose. Reverse the process, look at a person or hold a letter in your hand, and ask yourself, "What is this person like?" "What is the health of this person like?" and without

allowing your conscious mind to operate, "listen" with your mind for the answer, and answer you will get. How far, and to what extent, you can rely on the answers being correct will largely depend on the efficiency and persistence of your training and practice.

If we are to understand the mechanism of power we must study the interaction of related structures, a process that is comparatively simple when dealing with any man-made machine. But when this process applies to man himself, we have to explore a vast field of inter-related structures, and a field that is complex indeed. This should not surprise us in view of the fact that man is the peak point, the ultimate result of very complex processes that have been in operation for aeons of time : and it is now becoming apparent that many more structures, forces and processes are thus involved than had hitherto been considered in such a connection.

In further considerations relative to these paranormal faculties of man as can be applied to dowsing, clairvoyance, psychometry and telepathy, for the detection of disease or as a curative beam; we shall do well to ponder carefully the elementary facts that are now available, the effect in other words, of these faculties and processes when operative at the third-dimensional level.

Dr. J. B. Rhine has rightly said, "In the new field called 'psychosomatic medicine' organic effects are casually enough attributed to the state of mind of the patient. It is still a question as to what goes on between the state of mind and the resultant changes ; but the close tie-up of the two as a casual unit in producing disease is now accepted medical knowledge. Only a generation ago all this was superstition to the orthodox physician." So far the difficulty has been that disease is as Dr. Rhine says. "Casually enough attributed to the state of mind of the patient," and in view of the vital importance of the metaphysical element, our thinking, and our approach, to the basic causes of disease must now cease to be "casual."

Serious consideration must be given to the preponderant factors operative beyond the third dimension which, however, can be assessed by the higher-dimensional perceptions and translated into third-dimensional comprehension.

Man-made mechanisms are composed of metals and other inorganic substances, while all living mechanisms are composed of cellular substances. The man-made mechanisms are given power and energy by steam, electricity or petrol, while the living cellular mechanisms are energised by various salts and other biochemical factors. We must conclude that memory, telepathy and the various forms of extra-sensory perception are made possible at the third-dimensional level by the mechanism of the brain ; these various faculties of man are not created by his brain ; the brain merely enables us to demonstrate, use and

apply them at this level. You hear a voice on the wireless or the telephone, but neither instruments have produced the voice, they have merely reproduced it.

The metaphysical element is the vital factor ; it is the factor that has created us as we are at this point, it is the factor that holds all the planetary affinities that mould our thoughts and dominate our lives. It is the soul if you like, that has been born out of endless time and which will persist through eternity to develop to greater power by evolutionary repetition. And by knowledge of it, and some understanding of the processes involved, in its creation and of its activities, we can apply a new curative therapy.

As I have tried to point out to you, human progression in any field that involves a consideration of fourth-, fifth- or higher dimensional levels, has been seriously hampered by a self-imposed restriction of recognition, a curious inability to recognise these self-imposed limitations.

If you would develop, train and apply the paranormal abilities vested in the metaphysical element you must have patience, you must not disregard failures, but try to learn from them. I have found by prolonged experimentation, and patient observation, that what can be achieved by various instruments used to-day in the practice of radiesthesia, can be more quickly and easily achieved by the use of directionally-trained faculties existing in ourselves.

I have tried to condense the results of many years of observations and experiments, but while I am afraid that I have only managed to give you perhaps a few "pointers," I hope that I may have encouraged some of you to investigate and to study the metaphysical element as a vital factor, not only in connection with radiesthesia, but as a directive factor and a creative power operative in every field of human endeavour.

I must, in closing, remind you that you must extend your observations, and include factors and processes far removed from our immediate environment. You must exclude from your translatory processes conventionally inspired prejudice, religious philosophies or any of the numerous traditional concepts. It is very important that you recognize and accept, the limitations that these things impose on both perceptive ability and translatory power. You must give serious consideration to the basic formative factors involved in the creation, and the maintenance, of the physical structure ; that is, the formative forces that are received from the universal space that surrounds us, and which play such a vital part in the ordering and control of every aspect of our being.

*The Theory of Metaphysical Influence*, a new book by Noel Jaquin, in which he gives details of his research and findings relative to the metaphysical element, will be published in March of this year by Rockliff Publishing Corporation at 21s.

## A COMMON ERROR AND SOME EXPERIENCES

BY H. O. BUSBY

Australia has been in the grip of a considerable spell of dry weather, with the result that there has been a shortage of water, especially for stock. The usual provision made for storing water for stock is by excavating "tanks" as they are called, at times 10,000 cubic yards, and more, of earth are removed. These are situated in places where water can be collected in times of good rainfall. During the past twelve months the rainfall has been sparse, and what has fallen has been in too small lots to create a run-off to store. I have been asked to mark sites for possible supplies as well as to check over the findings of others, in order that bores may be put down.

A common error I have found, and not for the first time, appears to be due to diviners going over the ground with their rods and taking it for granted that the movement of the rod indicates water, in quite a number of cases I have found that merely a difference in density of the soil has been indicated, such as is caused by a stream which existed once but has been covered over in the course of years and no longer carries water.

As an instance: a friend told me that he was short of water and that he had asked a man who does quite a lot of divining to see if he could find water near an excavated tank which had gone dry. He took me to the tank and when I put the question to myself "Is there a supply of 500 g.p.h. hereabouts?" my rod indicated one in a very good position for him. Then he took me to the other marked site which the other diviner had told him was the only water available and which was some hundreds of yards from the tank. I found on examination that the only result I could get was for a dry stream bed. He had a bore put down on the site I had marked and got a good supply at the depth estimated, 70ft., the water rising to within 16ft. of the surface. He has installed a wind mill and is very satisfied with the result.

Another man took me to his property to check up on some sites which had been marked for him: they were nearly all dry beds; those which showed any water were too small to be of any use. I marked a site for him, but up-to-date he has not been able to get a driller. Another property on which sites had been marked also proved dry beds. I marked a site for the owner, which has been drilled with satisfactory results. The owner had been carting water for his stock from a river at the rate of 5,000 gals. per day, and says that the new bore gives him enough water for five of his paddocks (fields).

I was taken to another property and picked up what appeared to be quite a good water run, some 500 plus g.p.h. I followed it along and came to what seemed to be the beginning of a well right in the centre of it. I asked the owner who had marked it for him as it appeared to be correct. He told me that he and his father had done it between them, and that while doing it he had fixed his mind on "water moving through gravel." Near by he showed me where another had marked a wide stream, but he said that while he could follow it with a wire rod he could not get any result with a forked stick when he thought of "water in gravel." It only acted for "a dry stream bed" for me.

As soon as I go to an area my method is to put the question to myself "Is there a water supply of such and such a size hereabouts?" and if there is a supply available the angle rod I use indicates its direction. On arriving at it a detailed examination may be made. This saves me a lot of time and unnecessary walking. My experience seems to show that the mental attitude is important, by that I mean that, for me as well as for others whom I have tested, it is necessary to visualise whatsoever one is seeking. In other words, tune the perceptive faculty to the right wave length, so to speak.

An experiment with a Creyke rod for depthing: The late P. Wenz (B.S.D.) brought me one of these rods after a trip to England. I have found that the results obtained with it have not been satisfactory unless the water is shallow and the overlying soil is more or less homogeneous. However, here is an experiment made with it which promises possible success. The rod was placed at a bore of known depth, 386ft., it gave a line at 78ft. I made a cylinder of copper gauze, 3in. by 18in., copying P. Hook's method of broadcasting (B.S.D.J. XIII, 96), marked its polarity by means of a pendulum, fixed it to the Creyke rod with the "plus" end pointing in the direction in which I intended to walk, placed a small phial of water from the bore in the "minus" end of the cylinder. I walked out on a line parallel with the "beam" until I came to a point where my rod intimated that I had gone too far. I walked back until the rod gave me a distinct point which I marked. On measurement the result was 382ft., this would be about the depth to the top of the water as the 386ft. was the driller's measurement to the bottom of the bore.

## MAN AS A MAGNET

BY E. LAUB

*Reproduced from a translation of an article in Zeitscrift RGS—Radiästhesie—Geopathic—Strahlenphysik, with the permission of the Editor.*

The writer of these lines remembers that he once saw in a booth at a fair a man picking up drawing pins and steel nibs out of a box with the first finger of one of his hands, just as one used to do at school with a bar magnet. No doubt his finger exercised an attractive force like that from a magnet.

In 1920 the electrical engineer Fritz Grunewald recorded in his *Physikalisch—Mediumistischen Untersuchungen* that he had proved experimentally that man's whole body is "the carrier of an extremely complicated magnetic field composed of a large number of magnetic centres." He referred with certainty to the existence of magnetism in the hands, along one arm and also in the head. Moreover, he had established that the greatest magnetic intensity was situated in the hands, especially in the tips of the fingers. Grunewald demonstrated its existence in the case of a certain person, P.J., whose hand possessed such a strong field that iron filings arranged themselves round it in a pattern similar to that round a magnet. When P.J. thrust his hand through a wire bobbin or moved it about inside, induction currents were formed which deflected the needle of a galvanometer. The physical process was therefore the same as that demonstrated by Michael Faraday in his experiments; and it is well known that electric currents are formed in a closed circuit when it is moved backwards and forwards in a magnetic field. Grunewald's experiments were all objective; they can seldom be repeated as few people are able to produce such extraordinary bio-magnetic fields as did P.J.

Observations on the human bio-magnetic field based on exact measurements we owe to the investigations of the famous surgeon Professor Sauerbruch and the Italian physicists de Vita and Cazamalli. When the field is in resonance with the surrounding and penetrating forces of nature the living entity is and feels in a sound state of health; but when the harmony is disturbed by external influences or when the particular field of force is partly discharged by short wave electromagnetic radiations the state of health is unsound. If the process of discharge continues there is a gradual deterioration, and death intervenes when the discharge is complete. It is now clear why the body of the dowser so easily responds to radiations from the earth. The dowser's field of force is disturbed by them and the disturbances are ex-

hausted in the movements of the rod or pendulum. Every dowser feels the unpleasant effect of prolonged work over aquifers, in the shape of palpitations of the heart, fatigue, a feeling of "discharge," nervous excitement, trembling, numbness in the head and so on.

These field strengths are of an order of greatness corresponding to the horizontal intensity of the earth's magnetic field, and just as changes in this can be observed by suitable instruments, so can the results of human magnetism be studied, and more particularly the combined effect of the human and terrestrial magnetic fields. A visual demonstration of this is provided by the movements of the rod and pendulum resulting from the opposing influences of the geomagnetic and biomagnetic fields. A counterpart in these researches into the magnetic fields would be an investigation of the changes in the electric conditions in the neighbourhood of the human body.

The geophysicist and engineer Erich Konrad Müller, of Zurich, published, in 1932, a brochure providing an objective proof on electrical lines of the existence of an emanation, i.e., a radiation or effluvium from the living human body, illustrating its effects with photographs. By means of an improved objective method of measurement, which renders these processes perceptible to the eye and also to the ear, he showed that from the human body, especially from the underside of the finger tips, an emanation issues and produces effects similar to those of radioactivity, which are visible to a sensitive eye in a darkened room and affect a photographic plate. At injured places on the human body it can be shown that the emanation primarily arises in the blood. It is transferable by wood, wax and copper wire and penetrates paper, mica and glass and is revealed by a strong increase in the electrical conductivity of otherwise insulating materials such as silk and mica.

Dr. H. H. Kritzinger who, with a Düsseldorf doctor, has confirmed the existence of this human emanation, emphasises that it is strongly dependent on weather conditions and on changes in the conductivity of the air.

Observations of the type now to be described have probably been made since time immemorial. The magnetic field of force of the human organism can be closely identified with what occultists call the *Aura*. The Prophetess of Prevorst has given it the name of "Nerve Spirit." The great Paracelsus called it "Astral Body" and Indian secret lore "Linga Carirarn." Dr. Baron Karl von Reichenbach in his great work on human sensitivity provides much evidence on this subject. He describes in detail how the human radiational fields of man affect one another and how they react to external influences. He gave the name of *OD* to this mysterious life magnetism and to this too little known life electricity. *Od* is indeed, like magnetism and electricity, still in

many respects a problem of Nature, even though its effects are factual and humanly demonstrable.

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The Hungarian Count Johann Bereny had, as is well known, the power of emitting electric currents as though there were a battery inside his body. He had repeatedly proved his capability of doing this before witnesses, and had exhibited his electrical powers before experts. Some three years ago his extraordinary qualities attracted attention. The scientific experiments which were carried out were particularly interesting. In one case Bereny was able, whilst grasping a piece of glass in his right hand, to make an electric bulb luminous.

In another case he drew his hand in a circular movement over a compass. The needle immediately began to flutter and followed the movements of his hand. According to his reports his electrical powers were stronger in the morning than in the evening, showing that the night's rest had had a favourable effect on this human accumulator.

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It was about fifteen years ago that the following physiological problem attracted the attention of doctors and physicists. In Moravian Ostrau two young men made a remarkable discovery regarding their own bodies, which was at first regarded by lay and scientific circles with the greatest scepticism. But to-day, thanks to the progress of Radiesthesia, it has become more understandable.

Two workmen in the Witkowitzer ironworks, a mechanic, Rudolf Vitavsky, and a welder, Franz Sykora, found out that they were living radio-receivers and their bodies batteries which could put a loudspeaker in action!

Each of them took in his hand a wire of an apparatus which was standing on a table. They shut their eyes and tuned in to any desired station. For instance, if Munich were chosen, the loudspeaker would give out the programme from Munich. The same thing happened if the programme from Paris, Budapest, Beromünster or a Czechoslovakian station were required.

Neither of these men had had any special training in electrical matters and did not themselves know how these surprising things occurred. Trained electricians who from day to day observed this phenomenon were eager to get to the bottom of it, but were just as puzzled as were the laymen.

The Ostrau Radio Club, which was presided over by an engineer, a man of a very critical disposition, was told about the two young men. He and his members took up the problem, and Vitavsky

and Sykora were systematically watched with a view to finding a key to the problem. To assist in this the radio club invited a whole band of specialists, consisting of doctors and technicians, to attend. As hitherto no one had advanced a plausible explanation, systematic experiments were carried out to make sure that the phenomenon was not due to fraud, to an effect of suggestion or to a private station in the cellars of the house in Witkowitz.

The first experiments showed that the possibility of fraud could be excluded.

By recording the programmes reproduced by Vitavsky and Sykora on gramophone discs it was established that there could be no question of suggestion.

The whole interest of the specialists was now concentrated on the final experiments, which were to discover whether the spot in which they had been carried out did not possess some unusual feature which allowed the reproduction by radio processes without any apparatus, but only with the human body or a sensitive magnetic instrument. And so a further series of experiments which the club was able to arrange on the spot, was carried out.

These experiments confirmed the phenomenon, but did not provide any enlightenment or explanation. In carrying them out with measuring apparatus it was established that the apparatus was actually supplied by an electric current of particular intensity. This phenomenon, the possibilities of which the two men were unaware, was further investigated, and in later experiments it was established that the electrical tension in their bodies could be raised, and even that a tension of as much as 300 volts could be attained and a current of 8 milliampères. With this current the men could light up an electric bulb with their hands alone, magnetise a piece of iron and, of course, carry out many other experiments.

Several prominent scientists of the Czechoslovakian Radio-verbund, such as Professor Adolf Ernest, Professor Dr. Jaroslav Safranek and Frau Professor Dr. Engineer Resnidalova now assembled at Ostrau, and in conjunction with the Radio Club, carried out experiments on Vitavsky and Sykora during several days.

With the help of the most modern instruments then obtainable, such as oscilographs, cathode ray lamps and the well-known Braun tubes, experiments were made which confirmed all the results hitherto obtained by the Ostrau Radio Club.

These and similar recorded results reveal the existence of a special Force which investigators were always able to appreciate by the observation of the appropriate phenomena.

## AN EXPERIMENT IN MINERAL DOWSING

BY EDMUND FANCOTT

In 1952 I suggested to the late Kenneth Roberts that dowsing might have interesting possibilities in Canada, where fifty or more years of intensive prospecting had increased the odds against finding outcrops of ore by surface prospection. The vast terrain and rugged nature of the Laurentian Shield offer to map dowsing, in particular, an intriguing challenge.

An experiment in map-dowsing for minerals was decided upon.

To simplify a first experiment, I sent maps of an area where the Laurentian Shield flanked the St. Lawrence River east of Quebec, an area which would be relatively easy of access for checking results. The experiment therefore involved roughly an equilateral triangle with sides of about three hundred miles, with the apex at Murray Bay, north east of Quebec on the St. Lawrence and a base on the line between Montreal, where I was, and Kennebunkport, where Kenneth Roberts and Henry Gross were.

The mineral chosen was tin, because there was no record of any discovery of tin in Eastern Canada and the discovery of tin would be important. Another factor in choosing such a rare mineral was that the discovery of any other mineral could have been shrugged off as pure luck because varied mineralisation occurs in so many places along the edge of the Shield.

The maps were returned to me in Montreal with a pencil cross where a small stream crossed a rough field road about twelve miles inland from Murray Bay.

I drove with a geologist and some witnesses from Montreal to Murray Bay and from there we traced the exact spot marked on the map. The geologist surveyed the rugged outcrops of granite in the immediate region of the stream and found nothing of interest, so we took a sample of the stream bed with an auger to a depth of about three feet.

On my return to Montreal the sample was sent to Ottawa for a spectrographic analysis. The analysis showed more than a trace of tin but not enough to be commercial. This posed a difficult question. Should an extensive and expensive surface survey be undertaken to follow through this clue or was the "trace" no more than one might find in any mineralised region? The funds available were insufficient for a thorough survey and that particular project was dropped.

The climax of the story came five years later on January 6th, 1958. I had met a friend to discuss a titanium project. Among his papers were two he showed me to illustrate a deal he had

just concluded with German interests. The papers were analyses of ore taken from a great cliff of ore north of Murray Bay. One analysis showed 9% tin and the other 2.44% tin, both indicating highly commercial ore. The Germans, doubtful about the future of their Malayan sources of supply, were planning a very substantial mining operation.

The cliff was a mile or two west of the spot marked by Henry Gross, and the stream, from which we took the sample, in its upper reaches ran alongside this cliff.

Henry had marked the nearest accessible spot that could be reached by car. A quantitative analysis following the spectrographic analysis would have indicated to a good prospector that the clue of the stream should have been followed upstream. Hindsight is simple, but at that time and for a first experiment we expected too much and did not realise that map dowsing for minerals might require the co-operation of experience and intelligent interpretation just as any other geophysical method does.

I feel there is no doubt but that this experiment, which at first seemed an inconclusive kind of success, should now be acknowledged as a remarkable achievement of map-dowsing.

## THE ART AND SCIENCE OF RADIESTHESIA

BY HENRI MEIER

Forty years ago, as a young teacher, I went abroad during the school holidays to teach my pupils the science of curative vegetables, the beauty of nature and the love of all living beings. I am a vegetarian by necessity of health and love of St. Francis of Assisi, the great promoter of bird and animal welfare.

In a beautiful forest glade, near a water spring, we had our favourite picnic spot. But I was very ill in this lovely spot. I felt like a little child, attracted to water, with a headache like Ottilie in the beautiful novel by the great German poet J. W. Goethe *Wahlverwendtschaften* (Chosen Affinities). I was over a coalfield and had a sensation of dizziness. I had to find out the cause of this whirling sickness.

A young doctor of medicine, son of a friend teacher of mine, allowed me to touch the handles of a dowser's rod over a water vein, and I felt an electric or magnetic shock so strong, that the

long rod hit me and made a bump on my forehead. I was very sceptical about radiesthesia, but I said: "This striking argument in the true sense of the word, after feeling a tingling in my finger tips, convinces me of the reality of a sixth human sense."

In the city library of Esch I found a book in German by Dr. med. Adam Voll about the divining rod and pendulum, and for thirty years I studied the new science and art of dowsing. I can work over maps or over fields the whole day without experiencing any fatigue. Over a distance of thousands of miles, from one continent to another, I experience no difference of reaction. The human spirit knows no distance. A diagnosis of a human body or a search for missing persons or minerals or water is very easy.

Prehistoric tombs and faculties of the human brain are also easily discovered. I can easily detect curative waters and foods of every kind. The healing factors make the rod or the pendulum or my fingers (forefinger and thumb, or the two forefingers) go rapidly towards my chest when I feel a positive answer to a question. The whole hand goes down, the little finger of the right hand particularly, over a water vein or a fissure in the earth, if I extend my two hands horizontally to right and left or hold them forward.

The earth fissures in our little country, coming from the dead volcanoes in Germany (in the Eifelmounts, at Maria-Laach, near Coblenz, on the Rhine) are very harmful and give me a sensation of dizziness with a nervous shock in the joints and also destroy the health of animals, many vegetables and human beings. Radiesthesia makes it possible to save the lives of men who are sick or cannot sleep over water and are in danger of contracting cancer.

It makes me feel only good in myself if I drink, for instance, spa (mineral) water from Mondorf, which comes out of a fissure in the volcanic earth, coming from nearby Germany and flowing through our country, provided that I drink only a very small quantity. However, half a glass or more gives me an unusual form of convulsive reaction, and I can suffer collapse just by drinking a little too much water or by having stayed a little too long in the bath of Mondorf (Luxembourg) mineral water.

We must be careful with our dosage of such radioactive water, and not think: "The more the better!" The pendulum or the dowser's rod or even our fingers alone are biometers which enable us to measure the radioactive forces and their decay in mineral waters and over fissures in the earth. Every element gives us a different reaction. Dowsing is a good means of studying the cosmic radiations and terrestrial emanations, the positive (Yang) and negative (Yin) poles of everything on our earth. Prof. Rhine, of the Duke University, is of our opinion that the dowser's

practice of geomancy and divination is a kind of clairvoyance, of extra-sensory prospection.

I think that by every contact, voluntary or subconscious, between energy-saturated extremities and vortices of opposite polar charge I must feel an involuntary pulsatory reflex. We can send rays from our brain to every part of the world and the radiations, like light rays, go round the world at a speed of 300,000 kilometres a second, making the journey round the world seven times during a second, so that we can instantaneously explore everybody on the whole earth.

Children have greater sensibility than adults. I have seen performances without training by my pupils, of telepathy, dowsing and clairvoyance, and they have the ability to produce energy reflexes under the most inhibiting conditions. I once said to a pupil aged twelve years: "Go into the courtyard of the school and find out for me which pupil smoked a cigarette yesterday! In this case the pendulum will not go round when put in front of the chest of the culprit!" A few minutes later I was in the courtyard, and there I saw an interesting scene. My pupil said to another: "You were smoking yesterday!" "No!" So I took the pendulum between two fingers and I said: "It is true, the left lung is slightly affected by smoking a cigarette yesterday!" The accused pupil answered: "Yes, Sir, you are right, but I smoked only one cigarette yesterday!" Using this method I discovered a conspiracy planned by two Boy Scouts against their leader, a Catholic monk, by using photographs of the thirty-six boys and a paper with the words: "Earthquake, revolution!" on it. The pendulum swung in the direction of the writer of those words and of the boy who nailed the piece of paper on the wall.

They thought I was a magician using witchcraft. Dowsing is an intuitive faculty and our mind acts in a parapsychological or metagnomic manner, utilising extra-sensory powers, mental projection in space and time. But the physical phenomenon of dowsing is also a very strong one. Modern instruments are registering the change of radioactivity in different places on the earth; here the pendulum, the rod or our fingers are receiving reactions and it is my opinion that every radiesthetist must help us to provide a unified theory of radiesthesia.

Our body, soul and spirit are an inseparable trinity and so it is necessary to say that we cannot separate dowsers into mental and physical categories. Everyone is the same, and the general public, scientific and laymen, must listen to modern conceptions of geophysics, radiation and extra-sensory perception. Geologists must admit that dowsing is no longer mysticism or a cult, but is in fact a branch of geophysics. I have had the opportunity to study many instrumental responses and also dowser's responses

in many countries of Europe and each one was nicely correlated one to another.

Everyone must learn and progress as time goes on. No sensible person denies categorically the parallel existence and utility of intuitive or extra-sensory perception by talented psychic diviners. There is a whole new science in the making, a wealth of novel and fundamental phenomena available for study by anyone keen enough. Directional effects, syntony, teleradiesthesia (prospection over distances of thousands of miles), are all amenable to radio-logical treatment and can be improved thereby.

We can demonstrate the human psycho-radiant action at a distance, the energy output of the human eye and fingers, and other telekinetic actions confirm the dowsing responses to radio signals, aircraft and automobiles, magnetic fields of water and other moving masses, wind and cloud movements, or of radiation from the stars in the firmament. Only in sensitive skilled hands will rods and pendulums move, said Goethe. The cardiogram, pneumogram and electroencephalogram (demonstrating the existence of brain waves), are necessary for the studies of every investigator of dowsing problems.

Measurement is fundamental to true scientific progress. Physiological dowsing is literally built upon undulatory fields, wave radiations, pulsatory cycles and polarised beams, but telepathy, psychological dowsing and extra-sensory perception are dependent on space-time, matter and radiation. The fundamental phenomena behave in every way like wave radiations and radiation fields, and are governed by all the usual laws of electromagnetic optics (reflection, refraction, diffraction, polarisation, interference, etc.). Instruments can help us, but they cannot compete with the mental selectivity of the dowser's human brain. It is hard to say where the objective and physiological domain ends and the subjective, psychological one begins. We can determine the sex of a fertile egg, the pole of a magnet, the sign of an electrically charged body, test seeds as to their viability, ascertain the depth, quantity and quality of water veins, and diagnose the sick parts of a human body, also we can think by telepathy at a great distance and by map-dowsing. Hundreds of water-sources detected by map dowsing gave the same results as on the spot itself.

By the sub- or super-conscious ego we have the faculty of making a diagnosis of men at a considerable distance, and without cost, knowing only names and addresses and needing no other evidence.

## STEAM AND TREASURE

BY GASTON BURRIDGE

### CAN DOWSERS LOCATE GEOTHERMIC STEAM ?

During this Geophysical Year now in progress, much effort is being made to study all aspects of our earth and its surroundings. As man's civilisation grows, his need for motor power increases. Many scientists are beginning to look for new power sources. They foresee exhaustion of the so-called "fossil fuels," oil and coal, in the not-too-distant future. Without adequate power we simply cannot continue to develop. Thus it is imperative that early investigation into *all* forms of power possibilities be carried on.

In this connection we were attracted to an article appearing in the magazine *Science*, Vol. 126, No. 3271, September 6th, 1957, page 440, titled, "Geothermal Power In New Zealand," by Micheal P. McIntyre. This article outlines the power-generating development now under way in New Zealand's geyser areas, making use of its subterranean steam.

There are many problems connected with this new form of energy transfer, of course. One seems to be knowing *where* to drill a hole to tap the steam, and how deep one must go. Immediately, we wondered if a dowser might not be of assistance here. We have never heard of "steam dowsing," but we do know dowsers often are able to predict whether water will be hot or cool, and whether it will be sweet or mineralised. As steam is heated water vapour, it does not seem too fantastic to expect a dowser can also locate steam sources with some experience and practice, for many already locate natural petroleum gas supplies.

We will outline the conditions most sought in this work, as well as some of the locations on the Globe where underground steam is already known to be—this, with hope that some inquisitive dowsers will try this new idea and report upon it. It may well be that new sources of steam not now known can be developed in volcanic country.

Geothermal steam is already being used in New Zealand. There is a rather limited use of it in Tuscany, northern Italy. In this connection we suggest that those interested, who read Italian, consult the many papers of our acquaintance, by Dr. Francesco Penta, prominent geologist and professor at the University of Rome. Dr. Penta has done much work with Italian geothermics as well as similar work in San Salvador, Central America.

Iceland has many geysers and hot springs, hence much steam, though neither of these are used to any extent by man—even as means of building heating. The work of Dr. Tom F. W. Barth is prominent in this regard, and his *Volcanic Geology; Hot Springs*

*and Geysers Of Iceland*, published by the Carnegie Institution of Washington, Washington, D.C., 1950, contains many illustrations, is heavily referenced, and brings together a wealth of general and particular information along these lines.

In the U.S., The Yellowstone National Park holds many geysers and hot springs. These will not be used—at least for a long time—nor are they located strategically. They are remote and centre a sparsely populated region. A great deal has been written about this park and these thermal phenomena.

There are many other hot springs located throughout the U.S. With the development of that new device called the “heat pump” it is quite possible these hot springs will one day furnish residence or building heating facilities.

In New Zealand some fifty bores have been sunk. They range in depth from 500 to 3,000 feet. From the borings it would appear that the workable area of “steam beds” there covers about 3,000 square miles—a generous territory. The pressure of the steam encountered here ranges from 100 to 430 pounds per square inch. One exceptional “well,” four inches in diameter and 575 feet deep, delivers 130,000 pounds of water and steam per hour, or 2,166 pounds per minute. This amounts to about 310 gallons per minute—if one can measure steam in gallons! It is reported that the roar of this jet can be heard four miles away!

The quality as well as the quantity of steam is a most important factor to prevent clogging and eroding of the buckets on the turbines which use it. The steam must be as dry as possible and free from impurities. The New Zealand steam is free of harmful chemicals and is dry. Those in charge of the projects believe drier, hotter steam can be had by drilling deeper. A dowser might be able to help determine this.

Early this year, four construction firms from New Zealand, Scotland, Great Britain and Switzerland began erecting a new power station on the banks of the Waikato River near its source at the northern end of Lake Taupo, North Island. Five 20-inch diameter steam lines will convey the steam here from “wells” about a mile away.

This plant was to produce electricity and heavy water for the British Atomic Energy Authority. However, the Authority has withdrawn from the project.

The electric plant will produce some 69,000 kilowatts by August, 1958. The plant can be expanded to produce 82,000 kilowatts, and if the “wet steam” and the hot water can be converted into dry steam practically, the possibilities can be boosted to 250,000 kilowatts!

What makes a geyser act—explode—erupt? The eruptive action may be explained in this manner, perhaps. First we have a deep “pipe,” or long narrow hole in the rock. A large quantity of water has access to this pipe, relatively near its top. This water

supply begins filling the pipe. The walls of the pipe are very hot from volcanic conditions below. Quite likely, the water supply itself is also hot—near the boiling point. Far down in the pipe, the water temperature is high above that of its boiling point at the surface. This is because of the added volcanic heat encountered and absorbed there. Also because of the fast-increasing pressure upon it. The pressure comes from the growing weight of the lengthening column of water. Thus, steam—or water vapour—is formed.

The pressure of the steam increases fast. Finally, this steam pressure becomes greater than the weight of the water above it and it begins to lift the water. At this point, more water suddenly changes into steam. The sudden gain in expansive force begins to raise the column of water faster. As the column of water rises, it either overflows at the surface, or it pushes into recesses nearer the top of the pipe—perhaps into the water supply vent itself. Again the pressure of the water column is reduced quickly. This allows more water to flash into steam. Now the steam pressure and volume become sufficient to blow the entire column of water out of the pipe at the surface vent and cause the eruption.

The size and depth of the pipe in relation to the amount of supply-water available to it, regulate the frequency of eruptions. Concensus among most geologists seems to be that the supply-water is from the "hydrologic cycle"—is water which has come to the region from rain or snow. In quite a few cases, however, some of the water supplying geysers is "magmatic water," often called "juvenile water," or sometimes called "primary water." This water is made within the earth itself, from the cooling processes going on there. Such water is not of the hydrologic cycle.

Water vapour is generally associated with volcanic action. Mr. Stephen Riess, a prominent geologist and geochemist in the south-western U.S., who locates primary water wells in granite (*Radio-Perception*, Vol. XI, 82, December, 1953, page 194) believes the quantity of magmatic water is far greater than generally accepted by most geologists.

The earth's crustal layer has been penetrated by man to only about five miles, or around 25,000 feet of its believed thirty to fifty miles of thickness. A log of this depth appears to show the earth's temperature increases at the rate of one degree Fahrenheit with each 60 to 65 feet. Of course, we do not know if this rate is maintained as a constant progressive. If it is—and taking the diameter of the earth to be 8,000 miles, though it is some few feet short of this figure—we should find a temperature of about 352,000 degrees F. at the earth's centre. This is, of course, way above the vaporisation point of any known substance. But because of the pressure which must be present there—estimated to be about 45 million pounds per square inch—scientists believe the

earth's core is of a "pastey" consistency, rather than liquid or gaseous.

Steam, of course, in its pure state, is an invisible gas. That which we see as a white vaporous cloud consists of condensed portions of steam turned to tiny water droplets. Under considerable pressure, and/or heat, water vapour molecules disassociate into their elemental gases, hydrogen and oxygen. All this may or may not be troublesome to the dowser.

Unfortunately we have no suggestions to offer those dowsers using witnesses, should they become interested in steam locating. If a dowser is adept at finding hot water, or can differentiate hot from cool water, he can be of great value to his community, for hot water—even though not steam-hot—can be used for building heating. This could well develop to be a heat source more economical than fossil fuels—even at to-day's costs!

If known hot springs or hot-water sources are present in one's area, these should provide a good research laboratory for any interested dowser. We suggest a dowser obtain all possible information about such water sources by dowsing means, then check as many of his findings as he can with known information. This way he will become conversant with whatever eccentricities such work may entail.

Our *Journal* has carried many accounts relative to hot springs. We indicate these be examined in detail for reference.

Dowsing for geothermic steam is another new possibility well worth investigation. We hope it will become engaging enough to dowsers for them to experiment with it and report their findings.

\* \* \* \* \*

#### YE HO HO!

Buried treasure appears no less exciting in this day of Sputniks and space travel than it did fifty years ago—or ever! If anything, we have noted a greater interest in such troves now, dowser-wise, than five years past. Just why, makes little difference. It could be only romantic release from the tensions of our H-bomb-fearing world. Maybe high taxes for so long—with no future relief in sight makes us all eager for any sort of spoils. Perhaps we are all youngsters at heart and Stevenson's *Treasure Island* has dug more deeply into our subconscious than we know!

Because attention to treasure hunting seems on the increase at present, we have listed some locations which have a "history" at least more tangible than word of mouth, questionable treasure maps, or musty, fusty legends. This catalogue is by no means *all* such recorded information, but it should be of sufficient number and volume to afford any dowser several pleasant evenings of map dowsing.

Also noted is a reference file of some books having to do with pirates and treasure-trove, their history and search records. This may engage some, and assist others should they wish to extend their quests into actual hunts.

One of the most interesting of treasures is reported buried on Oak Island, Nova Scotia, near Halifax, in Canada. Many have sought this trove. As far as is known, it remains as placed. This is a very perplexing burial—no one seems to know its size—though many appear to know its location! A drilling to 170 feet brought up three links of a fine gold chain and some bits of parchment upon which were the letters “vi,” or perhaps “wi.” The big problem here is sea water. The water is indicated to be led into the hiding place by at least two tunnels—one some 450 feet long! Charles B. Driscoll has an entire chapter on the Oak Island treasure in his book, *Doublons*. These “diggings” may have an additional connotation. It is that of “a lost civilisation,” which gives an added flavour—or is it aroma?

While investigating Oak Island, one might also look beneath the St. Charles River. Here a boatload of coins was hidden by sinking before Wolfe’s attack on Quebec. Also while in the region, a treasure amounting to \$75,000, buried on Star Island, Maine, by the crew of John Quelch, in 1704, might make the hunting more worthwhile all around.

Once again, at Hampton Beach, Long Island, New York, one Charles Gibbs is reported to have buried \$50,000 in 1831. This should be worth looking for by those close by.

When the pirate William Rogers died in 1888, he left directions covering how to locate two caches of treasure he had previously buried. These troves were situated on Santa Rosa Island, off the west coast of Florida. One of the hoards was reported found, but as far as is now known, the other remains as placed.

One of the best treasure locations is on the Island of Tristan da Cunha, in the far South Atlantic. Though this location is inconveniently remote, it is highly authentic. Between \$100,000 and \$200,000 were hidden here by a Yankee pirate named Lambert, who also helped settle this place.

Again in the South Atlantic there is an island known as Trinidad. This island should *not* be confused with the Trinidad in the West Indies. On this remote island, part of the Loot of Lima, Peru, is said to have been buried. Since burial, the spot is reported to have been deeply covered by a landslide—so this one will take some digging! The Loot of Lima was fabulous, hence even a part of it should be quite interesting.

Another South Atlantic Island reported as a good risk, treasure-wise, is Gough Island. This place could be visited when travelling to Trinidad and Tristan da Cunha. On the western end of Gough there is a rock known as “Church Rock.” The plunder of an unidentified pirate is said to be buried here.

While in the South Atlantic, a stop at Nightingale Island might prove worthwhile. One chest of pirate loot is said to have been recovered by an American adventurer here, but much more remains buried. However, details on this one are vague.

Now let us go to Hermitage Castle in England. Somewhere in the foundations of this structure is a "goodly treasure hid, placed there by King John's own hands!"

In Avignon, France, near the square tower of the old papal palace, Pope Urban V is said to have buried a substantial sum to keep it out of the hands of a free-lancing warrior named Du Guesclin, then in the employ of Charles IV. The recovery of this trove seems never to have been attempted—why, no one appears to know.

Two million dollars in silver is recorded as having been buried on the Salvages Islands, off the west coast of Africa. This burial came about through a mutiny having taken place on a Spanish merchantman in 1804. A partial recovery is also reported to have been made by an American ship in 1813, covering four chests of silver dollars, but the authority for this latter is dubious.

Here is one which goes way back in time, and to faraway Ecbatana, in Asia Minor! Near that place, in 331 B.C., after his defeat at Arbela, Darius III is said to have buried a *billion* dollars worth of gold! This tale is considered highly authentic. It is also said the treasure has been hunted by such notables as Crassus, Mark Antony, Germanicus—and even Nero—but to no avail! Such a large concentration of metal should attract both a dowser's rod or pendule, or his electronic locator!

Farther away still, though not so far back in time, on the Island of Luzon, in the Philippines, are the swamps of the Rio Grande, and the city of Calumpit. Therein lived a tremendously wealthy Chinese, one Chin Lee Suey, who is reported as having hidden a sizeable trove shortly before the British captured the city in 1762. If the eroding climate has not eaten this hoard away, it is still there—for it has not been reported found!

Perhaps you have wondered by now why we have made no mention of the possible treasure locations in south-western U.S., and Mexico, Central America and Andean South America. These regions are primary treasure areas, are the origins of many of the troves listed before, and have a long history. It is the focal point of our own interest in treasure hunting and locating also! But our interest is not rooted in the gold and silver, or the antique craftsmanship placed in them. Rather, it is in their relationship to another art—that of jade carving—and its corollary to civilization movements in this region.

Jade was valued many times more highly than gold in the Indian Americas. Where the art of jade carving may have come from to these peoples, and from where the raw material came, is of much interest to us. While the art of jade carving did not reach

the heights attained in China by any means, esteem for the material could hardly have been greater in Asia than in the southern Americas. Our regard for buried treasure then, comes through the strong possibility that among it might be found jade artifacts!

Before listing some of the more historic treasure-trove sites of the Americas, we would like to mention the highly significant work of Mr. E. G. Douglass. Mr. Douglass, who is a dowser, began collecting information relative to buried treasure and lost mines in 1919. He has presently, over 5,000 typewritten pages of notes, tales, legends, data, reports and accounts covering a vast number of these sort of items located all over the U.S. Southwest and Mexico. This amounts to somewhere between one and two million words! There probably is duplication here, but even so—and allowing generously for it—there can be little question regarding the importance of this collected material.

Before his recent retirement, Mr. Douglass was a mine mechanic charged with the responsibility of keeping the mine's machinery in running order. His experience covers several large mines in various locations. Therefore he has been in constant contact with miners whose activities encompass a wide variety of mining in greatly scattered locales. Friendships made and maintained by Mr. Douglass over the years include some of the most notable mining figures in the world as well as with countless wandering free-lances.

The Douglass information includes interesting sidelights on treasure search. Among these is that of networks of caverns located in the Southwest and Old Mexico, said to have been used as store places for wealth by earlier civilisations.

The U.S. Southwest is crammed with buried treasure sites, good, bad and indifferent. It is difficult to know which of the good ones are the most important. Also, locations in this region often have to do with lost mines rather than troves placed by men. Those noted here have been random-picked, and are not necessarily considered the "best" by experts on the subject!

In Arizona is a ragged but highly interesting history of "The Copper Box." It is one of the strangest and largest of treasure stories of this sun-filled State. Along the Santa Cruz River, south of the city of Tucson, the Jesuits were mining precious metals long before the old Tumacacori mission was established. This area had been mined even prior to the advent of the black-robed Brothers by the Papago Indians. So there were many old tunnels—both Indian and Jesuit. In one of these previous workings some 2,050 mule-loads of silver bullion were cached—placed in "storage" close to the Mission. Added to these were 905 loads of gold and silver, making in all an estimated 45 million pesos!

Came an Indian uprising, as were frequent in those early times, and the missionaries had to flee for their lives. Maps and inventory of the treasure storage site were placed in a copper box to

accompany the padres. However, the mission party was hard pressed in rough country, and to escape with their lives, their entire gear had to be left behind—including the copper box. The box was buried under a prominent boulder, to be retrieved, of course, at some later time. It never was. Nor has the treasure site been found either!

Old Mexico's length is peppered with treasure sites. Because the early Indian culture thought of gold as the "sun metal," and silver as the "moon metal," to be used as decoration of their temples rather than having economic value, these metals were mined, refined and freely used for this purpose.

It was not until the Spanish came that the Indians learned gold was a "fever"! There is a question whether the Indians have ever understood the white man's greed for gold. Does he?

One of the fascinating caches in old Mexico is said to be on Arenas Cay in the Gulf of Mexico. Here seven ancient iron cannon were filled with gold coins. Then these were buried by a pirate named Villazon. Arenas Cay is small in extent, thus is a limited area to search.

Striking inland—and upland—to Mexico City, a hoard of gold was lost in one of the canals which used to surround the old city. The loss took place the night an Aztec band of warriors cut Cortez' hand to pieces!

Over on the west coast of Mexico there is a record of the "Treasure at Bachaca." Bachaca means "waterfall." This waterfall is within sight of the Pacific. The Mayo River is just to the west. Two streams converge at the upper end of a small valley, and leave it by a narrow gorge, then plunge over a ledge. The stream was dammed and the Spanish took considerable metal from this mine between 1769 and 1823. Then the area came under Chihuahua Indian attacks. The Spanish were wiped out. Many years later, workmen uncovered a huge stone slab holding an iron ring. This rock was a door leading into a sort of cellar. In this place they found three ollas filled with ancient Spanish coins, and \$100,000 worth of silver bullion. The silver "pigs" were too large and heavy to be removed with tools and manpower then available, and an earthquake covered the cellar before it could be unloaded!

We mention Cocos Island, off the west coast of Costa Rica, only because we think it has become so "popular" a looking place as to *not* be worthwhile. A part of the Loot of Lima—about \$20 million worth—is said to have been buried here. But because so many have sought it, and because the Government of Costa Rica makes it so expensive to even look, we think it best to forget it as a site! The climate is exceedingly wet, the terrain most difficult, and the chances of recovery slim. Mr. George Cooknell has an interesting account of his contact with Cocos Island in the *Journal*, I, 2, December, 1933, page 38.

Of course, South America is the seat of fabulous stories and locations of treasure-trove. One in Ecuador has to do with the great Incan, or pre-Incan hoard located far back in the Andes. Here we find a map left by a once poor soldier of Spain named Valverde. He lived out his remaining years like a grandee on that which he could carry away from this trove by himself! He was followed, but because the trail was scant his pot of gold had no rainbow over it! As far as is known, it still exists.

Somewhere close to a place in Bolivia called by the musical name "Sueanbuzo" lies an estimated 44 million dollars in Jesuit gold!

Much of the gold which adorned the fine old temple of Pachacamac is thought to have been buried close to, or perhaps *in* it, by the Indians before the Spanish arrived, word of the Don's "golditis" having preceded them!

In Cuzco, Peru, deep beneath the vast fortress of Sacsayhuaman, lies a tremendous quantity of gold treasure. Its origin is unknown, but little of it is believed to have been recovered.

The literature regarding treasure-trove,\* pirates and historical locations of possible burials is manifold, both in Europe and in the U.S. One of the "sorcest" of the sources is a book called *A General History Of The Pirate*, by Captain Charles Johnson. Because this work has appeared so many times in so many different editions, perhaps it would be best to consult a reference work on this one item alone, this called *A Bibliography of the Works of Captain Charles Johnson*, by Philip Gasse. It is published by Dulau and Co. Ltd., 34-36 Margaret Street, London, W.1.

*The Buccaneers of America*, by John Esquemeling is also complete and in many editions.

William Dampier was a writing pirate! His *A New Voyage Round the World*, with an introduction by Sir Albert Gray, President of the Hakluyt Society, is held as authentic. It is published by The Argonaut Press, London.

*The Book of Buried Treasure*, by Ralph P. Paine, is published by Macmillan and Co., New York and London.

For Southwestern U.S. treasure locations, *Legends of Texas, Coronados' Children and Apache Gold and Yaqui Silver*, all by J. Frank Dobie, hold much information.

This skeleton of an outline has many bones missing—and probably some important ones. But it may serve as a first step in climbing a ladder of high interest. We hope it will stimulate efforts in a direction along which dowsers should have an advantage.

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\* A recent English book is *Buried Treasure*, by C. Quarrell; Macdonald and Evans, 1955; 15/-.—Editor.

## NOTES AND NEWS

The *Toronto Daily Star*, December 9th, 1955, contained an article about the search for an additional supply of water for Galt (Ontario) to provide for future developments. The town's public utility commission engineer, Mr. Fred Hucaluk was in charge of a group of dowsers, diviners and occult-assisted searchers apparently to his embarrassment, as he was protesting vainly that "there is no substitute for good sound engineering knowledge of ground water supplies." Those who believe in dowsers penned their hopes in Mr. Fred. S. Gies, 59, of Kitchener, who is said to have several hundred wells to his credit. A picture shows him with the tools of his trade—a bundle of four forked twigs.

\* \* \* \*

The periodical entitled *Water* for Sept., 1957, contained a short note about the water supply of St. Thomas's Hospital, London. An old artesian well was discovered by a water diviner on a bombed site in Royal Street, North Lambeth, which is owned by the Governors, and where a nine-storey block of flats is now being built. An old plan which was later discovered by the District Surveyor showed the well within two feet of the spot marked by the water diviner. Unearthed by Wates Ltd., it is 460 feet deep, and the water from it will be used to help to meet the needs of the hospital, estimated at 55,000 gallons per day.

\* \* \* \*

*Psychic News* of Nov. 2nd contains a long illustrated article headed "Science, Fiction—or 'Magic.'" It refers to the hieronymous machine which is claimed to be able to measure radiations given out by minerals and for the diagnosis of human illness. The machine was constructed by a Mr. John Campbell, who found that it worked. He then proceeded to build one which had only drawings of the working components and found this worked equally well!

\* \* \* \*

The lick on an envelope is, according to an article in *News of the World* of Nov. 10th, now considered of importance in the tracing of the person to whom the saliva belonged. In a case at Birmingham a scientific witness said that in the case of 75 per cent. of the population their saliva could be classified in groups in the same way as blood.

In the lecture by Major Blyth-Praeger, printed in the current *Journal*, reference was made by him to the individual nature of saliva.

A longish article in *The Times* of Nov. 18th described the discovery of an underground passage at Old Sarum. A picture shows a dowser tracing the course of the tunnel with a twig, and a bottle, presumably empty, as a sample.

\* \* \* \*

In the report of the Committee of the Meath Hunt for the 1956-57 season, it was stated that during the hunt on Dec. 21st, 1957, a local dowser found a fox in a brickyard. "Hounds tried keenly but could not rouse him, but he was seen to leave later." The dowser was actually Mr. C. M. Townshend (B.S.D.), who states that he dowsed the fox in two acres of swamp.

\* \* \* \*

A paragraph in the *Evening Standard* of Dec. 24th mentions the treatment of racehorses by radionic therapy. It states that some of the horses in the care of Captain Boyd-Rochfort are being treated in this manner, and that Miss M. Smallbone states that that she also has treated horses by the de la Warr method.

\* \* \* \*

It was recorded in the *Daily Express* of Jan. 6th that Mr. L. J. Latham (B.S.D.) had been called in by Captain Frederick Barton to try to trace the whereabouts of Lt.-Colonel R. B. Lecky who disappeared three months ago. As a starting point Mr. Latham has pinpointed a North German port and dowsers in Germany have been contacted.

\* \* \* \*

A cutting from a Canadian paper (name and date not shown) refers to an immigrant from Latvia, a Mr. Ernie Donin, who uses his bare feet for locating underground water. He now resides at Manitou in south-western Manitoba, where he is much appreciated for having discovered three good wells by his unusual method, where all other means had produced only one small one. The wells are capable of supplying 33,000 gallons daily, which is more than enough for the town of 700 inhabitants.

\* \* \* \*

A correspondent abroad who does not wish his name and place of residence revealed, writes that by use of the pendulum he was able to trace the body of an Indian girl who had been raped and murdered, after the police had failed to find it. He is trying to get the police interested in Radesthesia. He also states that he has been using map dowsing with the pendulum for locating shoals of fish in a nearby lake. As a result his friend obtained valuable catches during the season averaging about 1,100lb. per day while other fishermen went broke!

The following is extracted from *News Letter*, No. 22, July, 1957, of the Herbert George Radiesthesia Association of Auckland, New Zealand :

"Mrs. N. Millen, a notable water-diviner and member of the British Society of Dowsers from England, is visiting New Zealand. She appears to have done excellent work dowsing for water in the South Island. She has given well-attended public lectures, and has been heard over the air. Her work has also been appreciated in the *Weekly Press* and other papers. She is expected shortly in Auckland, where many of our members anticipate the pleasure of meeting her personally.

## LETTERS TO THE EDITOR

73 Artillery Mansions,

Victoria Street, S.W.1.

*December 10th, 1957.*

Dear Col. Bell.—I was especially interested when reading the December *Journal*, page 110, to hear of the theory that the body can register earth tremors, etc., because, during the war, when the V2 rockets were coming over London, I found that I always woke if they came over at night, a little *before* one either heard the explosion or felt the vibration. I used to think this was a psychic "hunch," but perhaps in view of the article in the *Journal* my body registered some disturbance in the air, when they were on their way.

Yours sincerely,

C. E. FORRESTER

Garrallan,

Cowra, N.S.W.

*November 26th, 1957.*

Dear Colonel Bell,—We are experiencing a very dry time and I have been called upon to mark water sites for quite a number of people. As drillers are hard to get only one has been drilled so far and that was very successful. In several cases sites had

already been marked by others, and I found that a common mistake was the location of "dry beds," the reason for this appears to be due to difference of density, which was well described by H. M. Budgett in his talk to the B.S.D. in Nov., 1935—you sent me a copy of his lecture in pamphlet form. The only good site I have found marked was by a man on his own property, he did not claim to be an experienced diviner, but told me that when he marked the site he visualised water moving through sand and gravel. This was probably the reason for his success, as so many diviners seem to depend upon the movement of their rods rather than concentrating on "water." I had rather an amusing case of the attitude of a man with scientific training towards divining recently. I had shown two men from the Agricultural Dept. a yielding bore that I had put down, and showed them how it was located. I suggested that they might try their hands at divining. One had no result, but the man with qualifications proved to be quite sensitive and the rod worked actively. "I don't believe it!" "I don't believe it," he said. I took him to another site where the same thing happened. Then he said: "Do you think I could find one by myself?" He did so, and I checked him up as correct, then he found the spring from which the water in the bore came. He then said: "This has got me worried and I must find out more about it, when I first felt the wire moving I thought it was more or less a joke, but when I put my mind on it and it worked, it was a different matter."

I am hoping to be able to prove the existence of "magmatic" artesian water over vast areas of Australia at reasonable depths. I have made contact with a driller who expects to be able to put a bore down for me after Christmas. The artesian water so far found in this country has been in deep basins, the deepest I have heard of is in Queensland and is round about 10,000 feet. I hope to prove that there are larger supplies of better water more widely available at from 200-300 feet, not in beds or basins, but in springs coming from the "steam centre" at about 16,000 feet. It appears to me that V. L. Cameron's theory of the origin of this water is correct.\* I have located many such sealed springs in granite and volcanic rock under high pressure. I shall have to hurry up as I am in the eightieth lap of life's race.

Sincerely yours,

H. O. BUSBY.

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\* See articles by V. L. Cameron in *B.S.D.J.*, XI, 82, p. 189, and XII, 86, p. 100

## REVIEWS

### AN INTRODUCTION TO MEDICAL RADIESTHESIA AND RADIONICS

by Vernon D. Wethered. C. W. Daniel Co., 194 pages, 25s.

This interesting book covers a wide field, including, as it does, chapters dealing with the electro-magnetic states of the human body, and its polarities, the relation of homoeopathy to healing and to radiesthesia, radionics and broadcast therapy, and of course pendulum diagnosis in all its forms. In addition harmful earth radiations are dealt with, and there are chapters on psychology, and psychism—in short, the whole range of topics that are part and parcel of medical radiesthesia to-day are discussed in lucid style.

As in all books dealing with radiesthesia, the picture given is that which the author has arrived at after years of work with the pendulum. It is a personal point of view, which need not therefore coincide with the viewpoint of others, but it does give a very full account of that design in nature which is called radiesthesia. Though the author is not a doctor, he has picked up a pretty sound knowledge of health and disease, and his homoeopathic prescriptions are quite correctly phrased. Starting with a somewhat morbid interest in his own health, he has learnt to sublimate this in work for others by radiesthetic techniques, and in the advancement generally of the science.

Mr. Wethered discusses the matter of the sample keeping in touch with its donor indefinitely, as opposed to the other school, who hold that the test results only relate to the condition of the patient at the time the sample was taken. He advances the theory that two distinct radiations may be given off by the sample—one for the present, the other for the future—but could not this be yet another example of the dualism of nature?

He gives a clear account of Reichenbach's work, and also that of Baines, and as he writes, it is curious that the former author's work has not been repeated in more recent times, though maybe sensitives are not so prevalent as they were in Reichenbach's time.

A very clear picture of what homoeopathy really means is given, and how the allopathic medicine of to-day fails—for disease is on the increase, and not on the wane. He deals with the matter of potency energies, or waveforms, and how, by the use of a Maury compensator, these varying energies can be estimated in terms of centimetres, just as others do the same thing using ohms, or angles. Surely though, emphasis should be laid on the instrument, i.e., a telescope and a microscope will give very different pictures of the same article.

Mr. Wethered has made an earnest attempt to correlate orthodox homoeopathy with pure radiesthetic procedures, and his comparison of the two treatments is illuminating, and quite to the point. His account of the Delawarr instruments and their uses is clear and concise, and I agree with him in his preference for the pendulum rather than the "stick"—for the pendulum is quite obviously the more delicate instrument. The author has a lot to say about aluminium poisoning, which he recognises for its great importance, in these days when each

month additional uses are being found for the metal in connection with foods.

Mr. Wethered has something to say also about the meaning of radie-  
sthetic findings in general ; he points out that reactions for certain  
conditions may be positive, although there is no clinical sign present  
of such conditions. He states also that a positive reaction for worms  
does not necessarily mean that worms exist as such, but that minute  
worm-like organisms may be present. The pendulum can of course  
only answer a question in its own way, and a worm is a worm to the  
pendulum, no matter what size the worm may be, so probably Mr.  
Wethered is correct in what he says.

The author seeks to show that the dowsing reactions may be due to  
a change of potential in the surroundings, and in the skin of the operator,  
such changes secondarily being able to affect the neuro-muscular system  
of the operator. The human brain can certainly in itself detect potency  
differences.

The chapter dealing with the gulf between orthodox medicine and  
radiesthesia is especially informative. Each, as Mr. Wethered points  
out, can often be complimentary. One will give half of the circle, and  
the other will complete it, making a whole. The author visualises the  
time when a radionic practitioner will form part of a hospital staff,  
which I hope he will live to see!

I like the chapter dealing with the true meaning of health, and in  
particular the sentence which runs : "It is a horrifying thought that  
all the beauty and love, and wonders of creation, are the products of a  
fortuitous alchemy of natural forces. If that were so, there could be  
no meaning to life," and, he might have added, "or to radiesthesia  
itself."

H.T.

## LA RADIESTHÉSIE POUR TOUS

NOVEMBER

p. 323. The ideas of Dr. Serge Voronoff on the discovery illuminating  
the relationship between the subconscious, healing and radiesthesia.—  
Pierre Bories quotes Dr. Voronoff as showing that the scientific achieve-  
ments of one man often follow the labours of many previous workers,  
and that the subconscious mind can be deeply involved in such achieve-  
ments. As Schopenhauer said of his philosophy : "It is not I who  
have created it, but it has been created in me. My philosophical  
postulates have been produced within me, without my intervention  
in moments when my will was passive and my mind not directed  
towards any particular goal . . ." This effort of the subconscious,  
M. Bories says, surpasses the faculties which each of us knows to exist  
within us in the normal state. Such illumination, he thinks, is closely  
allied to radiesthetic activities.

p. 324. Valorisation of witnesses. By Messrs. Jean Gautier and  
Joseph André.—In a previous article published in June, 1957, the  
authors of this article reproduced a diagram which they named the  
"Double Sun of Apollonius," which could be used for the valorisation  
of natural or artificial witnesses. In the present article they produce

two diagrams, one being a quadrilateral with two adjacent sides each 10 cm. long, the other two sides being 8 cm. and 7.5 cm. long. In the diagram as shown, the base is 8 cm., with the side of 7.5 cm. adjoining it on the left. The authors state that any proportional enlargement or diminution of the diagram destroys its powers of valorisation. On the other hand their second diagram with eight sides, two of which are curved, is claimed to have a higher valorising power than the first and it can be altered in size without affecting its valorising powers. The diagrams should not be used for improving the quality of foodstuffs.

p. 327. Fields of force.—After outlining the various energy fields as found in physics, W. Servranx concludes that radiesthetists should not feel themselves obliged to put the phenomenon of radiesthesia in the electro-magnetic category.

p. 329. Improving our techniques.—The Abbé Ferrand used to adjust the weight of his pendulum to the object he was searching for or investigating. The method is described in *Sourcier Moderne* by Henry de France, Sen., and can be used by adding lead shot to a cavity pendulum. It is remarkable, the article says, that with everybody a pendulum well adjusted by weight to the object concerned gives more accurate results. But it is understandable that different operators will require rather different weights for the same prospection. It is claimed that in the detection of underground water, rocks and minerals, faults, as well as harmful earth rays, it is more disequilibrium in the gravimetric field than in the electro magnetic field which we detect—comparable to that extent to the geophysical instruments employed for oil prospections.—*L.R.P.T.*

p. 331. Diagrams as witnesses.—Bernard Paulet tells us how he came to construct diagrams giving out the waves or radiations of human organs, foodstuffs, psychic conditions, and so on. When suffering from an hepatic trouble due to wrong diet, he was able to help himself considerably by using diagrams representing the influence of the liver and of favourable foods such as artichokes and carrots.

p. 333. Radiesthesia avoids costly errors in agriculture.—René Porchet returns to the problem, previously discussed in *L.R.P.T.*, of supplying the correct elements to plants to keep them in health. The radiesthetic approach to the problem is especially valuable, as an accurate radiesthetic analysis may be made of the part played in the plant's development by its constituents. When the elements are present in the right proportions, the plant is healthy and free from virus infection. Too much of a particular element may attract parasites. Through the radiesthetic approach one can avoid the abuse of insecticides.

p. 337. Choosing presents.—F. Servranx suggests a way, with the help of a 100° disc, of finding out which of several choices will make the most satisfactory present for a friend.

p. 339. Without radiesthesia the best can be the enemy of the good.—Emile Christophe points out that it is impossible to prescribe a correct diet to make up biological deficiencies. To prescribe indiscriminately a product containing many biological principles thought to contain those required by the subject is bad practice, because such a product may be found through radiesthesia to lack the essential dynamism present in all true health foods.

p. 342. Study of the movement of the pendulum.—Lt.-Colonel Steveleinck outlines various ways in which the pendulum will react in relation to the positioning of two bodies, A and B, and goes on to give his explanation of the forces at work when a pendulum oscillates across a body whose horizontal length lies obliquely to the direction of oscillation, and also when the pendulum oscillates at right angles to the horizontal length of the body.

p. 345. Seasonal excesses.—W. Herrinekx suggests ways in which the reader can avoid the unpleasant effects of doing himself too well on festive occasions. He also suggests preventatives which he can take when visiting friends or going to the theatre, so that he need not bother too much about his diet or catching colds.

p. 347. Experimental evidence combats occultism.—By J. Roucoux.

p. 349. Notes on the use of angle rods.—R. Ferrand continues his observations on angle rods and other matters, following his article in the August number of *L.R.P.T.* In the present article he mentions amongst other things that one of his friends, who makes wireless equipment, possesses a voltmeter graduated from 0 to 5 volts in tenths of a volt. M. Ferrand found with this voltmeter that the difference in potential between his two hands was 0.8 volt, while that for his friend was 0.5 volt, and for his friend's son 0.5 volt. Holding each other's hands in series, the difference in potential for the three of them was 1.2 volts.

#### DECEMBER

p. 355. Yet another pendulum.—Marius Finas recalls the article of M. Herrinekx in the October number of *L.R.P.T.*, in which he described the possible benefits obtained through looking steadily at a bottle filled with yellow-coloured water. He also recalls that Dr. Albert Leprince stated in his book *Couleurs et Métaux qui Guérisent* that, of all colours, yellow is the greatest stimulator of the general neuromuscular system ; it tones up the lymphatic system and the nerves, etc. Also, as Dr. Clerc believed, yellow should have a soothing, or sedative, effect superior to all other colours. M. Finas goes on to describe his pendulum, which he finds more sensitive than any others and the least troublesome for ground prospections. It consists of a handle comprising a simple sleeve such as can be obtained from an ironmonger, with a cavity at the top for holding witnesses, closed by a cork. From the lower end of the handle is suspended a steel wire of 2 mm. section containing some spirals (three complete turns are shown in an accompanying diagram) just below the handle. At the bottom end of the steel wire, shown to be 320 mm. long in the diagram, is suspended a green ball, being in fact the simple pendulum of M. Turenne. The coil forming part of the wire gives the pendulum added sensitivity and the pendulum turns anti-clockwise over veins or lodes. The pendulum should be held in the right hand not too close to the body, while the left hand can be employed as an antenna, stretched out with the fingers separated.

p. 357. The tongue detects harmful radiations.—Mme. Delarue has found that when a person is subjected to harmful earth rays, his tongue will rise and touch the palate. She also found that when the tongue of a beginner in radiesthesia lay against his palate, his pendulum

reactions were reversed. She thinks the tongue can react to radiesthetic influences just as the pendulum does. Mme. Delarue went on to discuss the case of a girl aged seven, who had suffered for two years from stomach trouble and from weakness in the legs, to such an extent that she could not hold herself upright. She found that at the spot where the girl slept, there were harmful radiations and she was able to refer these to an electric meter immediately below in the basement. Mme. Delarue then decided to neutralise the radiations by numbers, the result being a remarkable improvement in the health of the child. But the improvement did not last. The writer goes on to describe how she discovered, partly through indications from the child's tongue, that the harmful radiations had returned, and that the numbers required for neutralisation varied, depending on the phases of the moon.

Symbols.—"Apollonius" emphasises the specific radiesthetic influences of symbols, such as astrological and mathematical symbols, simple numbers, letters of the different alphabets, and so on. All, he says, are "active." Symbols, such as that consisting of a circle with a point in the centre representing the sun, may act (it is thought) less through its "waves of form" than the idea which has been associated with it for thousands of years—of a solar analogy.

p. 363. Researches with new remedies. By W. Herrinckx.—The old prescription of a piece of meat, beefsteak or scallop, applied to a bruise, is well known. It is an old remedy, whose excellence has been confirmed by modern theories, or what are described as the "*biostimulines*," presumably representing certain active protoplasmic principles. It is possible, according to the article, to transfer these principles by *radiesthetic impregnation* on to common powder, the resulting product having marked curative powers.

p. 364. Timing your watch.—F. Servranx reminds us that well-equipped watchmakers of to-day are in possession of excellent electronic chronoscopes with which they can regulate our watches to within nearly one thousandth of a second. He provides a diagram with which, he claims, you can find out by pendulum how much your watch is gaining or losing per day—but not, of course, with the accuracy of the chronoscope!

p. 367. Getting rid of ants.—René Porchet refers to the damage that ants can do to fruit and vegetables, especially in that they introduce greenfly. His radiesthetic analysis of their chemical composition shows that they are rich in certain elements, and can be killed off by employing an insecticide also rich in these same elements. He goes on to say that domestic hens, which cannot choose their own food, often eat their feathers and are attacked by lice. He puts this down to deficiencies in iron and iodine. On the other hand free birds find these elements in herbs and, above all, vermin. The writer's chemical analysis of lice shows them to be rich in aluminium and iron, and food rich in these elements will protect hens against them.

p. 371. Development of character.—This article suggests that you can improve yourself and your character by modelling yourself on some person, alive or dead, whom you venerate.—*L.R.P.T.*

p. 377. Simple radiesthetic exercises. By Rudolf Coole.—This article, translated from the Netherlands, describes how the writer uses his pendulum to advantage for many small jobs, such as choosing the

best vice, screwdriver or pair of pliers for a particular purpose. He also used his pendulum for deciding on the detail construction of a fowl-house he built, the pendulum indicating, amongst other things, that the fowl-house should not be built on the site of an old one, where noxious rays presumably existed.

p. 381. A cure of dry eczema by using the personal number.—J. L. Bailly tells us how he has apparently cured himself of a twenty-year-old dry eczema of the elbow by utilising a system of numbers. He finds each evening by pendulum the number which will suit him best the following day. This he can do without any trouble.

#### JANUARY

p. 3. Experiments for radiesthetic circles.—W. Servranx suggests ways in which the muscles of the hand and fingers may be educated to respond to radiesthetic influences by subjecting them to light or sound frequencies which synchronise with normal muscular vibration rates.

p. 6. Cycles of human activity.—A diagram is reproduced from which, it is stated, the "vital-sexual" and "mental-nervous" cycles of human activity can be determined by pendulum, represented by graphs.—L.R.P.T.

p. 9. Map-dowsing for water.—H. Bros makes the useful point that, when prospecting for water, dowsing can be undertaken with advantage, not only on a *plan* of the area under prospection, but when the position of the underground stream has been determined, on a *section* of the ground also. In this way the dowser will gain knowledge of the geological formations over the stream, which will assist him in assessing the work to be done in digging or sinking a shaft, and of its cost. The vertical span of the stream can also be found.

p. 11. Beneficent diagrams.—The way in which a beneficent diagram is made is briefly described. On a sheet of white paper, thinking of the influence that is required of the diagram, the operator allows the pendulum to trace out the diagram, marking with a pencil points where the pendulum changes direction. The pendulum will also indicate whether the line joining two points should be straight or curved, and what colours should be used. When the diagram is completed, it is important that it should be placed at the best place possible and properly orientated. If placed over a harmful earth ray zone, the good effect may be destroyed and possibly a bad one take its place.

p. 13. Metals for external use.—W. Herrinckx writes of the uses to which pieces of metal can be put for therapeutic purposes. The appropriate metal is found by pendulum for the individual concerned and is placed close to the skin.

p. 17. Selecting candidates by pendulum.—This article, by F. Servranx, follows other recent articles on this subject. It emphasises the facility with which the pendulum can be easily and rapidly employed for assessing the qualities in a candidate as required for a particular job.

p. 23. The advantage for the beginner of belonging to a radiesthetic circle.—"Cobra" tells us how he has obtained very satisfactory results by training beginners together in a group. The amateur is encouraged in this way by the success of others, and there will invariably be someone who is able and ready to choose the type of pendulum which suits him best.

V.D.W.

## ZEITSCHRIFT FÜR RADIÄSTHESIE

IX, 2. MARCH-APRIL, 1957

The *Verband für Ruten- und Pendelkunde* seems to stimulate a very lively interest among its members, and also attracts within its sphere of influence related associations, such as the similar Austrian *Verband*. In this number is given a programme of a projected Congress, to be held at Vienna from the 8th to 10th June, 1958.

Dr. (med.) A. Mannlicher contributes an account of opinions based on the result of fifty years of practice. He explains that this account, which is, perhaps, more of a technical medical nature than purely radieesthetic, is submitted to the *Zeitschrift* where it may be read by brother doctors more in sympathy with his work than those who only read the more official publications.

He believes in the efficacy of high frequency treatment followed by homeopathic or biochemical remedies as a curative, in preference to the removal of an infected organ. As regards chronic illnesses at one time he himself held the opinion with the rest of the world that they were incurable, a view which he has found in a number of cases to be erroneous. The feeling that many chronic conditions can be alleviated with comparative ease has made him optimistic.

The present reviewer's knowledge of medical matters is insufficient to permit a criticism of many of his theories regarding the origin of many illnesses. He says that he has used radieesthetic methods with great success in his practice, and claims to have discovered a simple method of protection from harmful rays, which has the advantage of being cheap. As the result of very many observations made during his long practice he advances the theory that "an overwhelming number of the illnesses that surround us come about as the result of an insidious streptococcal infection which as a rule is introduced into the organism as an infection of the throat," which paves the way for further sickness frequently unexplained.

He has arrived at these conclusions by radieesthetic methods, but is sure that doctors will be able to verify them by current orthodox means.

Angelika Kuhn contributes a paper on "Earth Rays." She gives five examples, with diagrams, of observations made by her on the harmful effects of such rays in dwelling houses. She first observed the zones in which the rays existed, and afterwards questioned the residents. The answers seemed to confirm that her observations were correct, as she found that bodily disturbances had occurred at the spots in which she detected harmful rays.

Hermann Sewizzk contributes some observations on his practical work with the diviner's rod, and his opinions on the nature of water veins.

In the section devoted to a survey of theory and practice Freiherr von Rolshausen writes an interesting note. During his depth determinations by the usual method of walking across the zone of influence and finding the first, last and central reactions, he says that to get the first and last reactions he must use a wooden rod; when he works with a metal rod he gets only the principal reaction, i.e., immediately above the water vein, and that he gets no intermediate reactions. He gives

a diagram, and propounds the theory that there are two species of rays, those which spring vertically, which are detected by the metal rod, and the inclined ones which are not.

In the same section Julie Kniest contributes a short note giving her opinions on the possibility of ascertaining with the pendulum over a photograph, whether the subject is alive or dead. She is quite sure that if this can be done, that the phenomenon does not rest on a purely physical basis. She suggests, however, certain reasons which we may describe as psychic which might make them possible. A short editorial note suggests that the writer may here have paved the way for a bridge between two schools of thought.

#### IX, 3/4, MAY-AUGUST, 1957

This number gives a brief report of the Congress of the Austrian *Verband* with a group photograph of the members showing that it was very well attended.

Erich H. Kopp discusses the sensitivity of the hands in the dowsing reaction. Citing six authorities on this subject, including Kilner's work, *The Human Atmosphere*, he concludes that there is strong reason to believe that the hand, and notably the palm of the hand, is sensitive to differences in stimulation.

A full text is published of the recent judgment in favour of Dr. Deibel, in a case in which he was charged with an infringement of the German medical laws, in that he had made use of an "insulating machine" against "earth rays." Dr. Deibel's costs were allowed.

Angelika Kuhn continues her accounts of work done to correlate cases of sickness with zones of influence.

A paper by Zaton on "The radiesthetic system of the elements" includes a list of elements tabulated so as to show:—

GM. The degree on Bahr's measuring circle

K+. Positive pendulum rotation

K-. Negative pendulum rotation

L. Length of swing of pendulum

GSt. Direction of specific ray to N., W., S. or East

N. Number of the element in the Periodic Table

A. Atomic Weight

d. Specific weight

The whole of this table seems to have been compiled from standard works, but anyone making use of it should note that the specific weights in the case of gases and non-gases are measured by different standards. This is, of course, known to all physicists, but may not be to every reader of this paper.

Julie Kniest again contributes a paper on "The diviner's rod in legend and history." Of the more recent instances she mentions the interesting case of Major Karl Beichl in the detection of mines in the Danube and other places in Serbia and the Istrian Peninsula.

She mentions rules of procedure devised by the late mediaeval Church as follows:—After confession the rod must be cut with a "pure heart," in three strokes with invocation of the Holy Trinity. This

should be done under the waxing moon at the feast of St. John, Christmas Day, or the Feast of the Three Kings. After this the rod should be "baptised" specifically in the name of Kaspar for the indication of gold, Balthasar for silver and Melchior for water.

She mentions many later churchmen who were believers in dowsing, among them Cardinal Richelieu.

Later on, in the 18th century, we find that the views of the Church have changed. In 1704 this was revealed in a comprehensive diatribe written by the Jesuit Theophilus Albinus, showing the divining rod to be an instrument of the Devil. In spite of this, however, unprejudiced men, such as Goethe, who used the rod himself, took up the cudgels in defence of the craft, which has, of course, survived all attacks.

In the "Survey of Theory and Practice" Otto Meerkötter, of Horn in Lippe, writes describing the effects of solar eclipses on his sensitivity. Apparently he could get no reactions at well-known spots in his garden, neither during the eclipse, nor for a period of eighteen minutes later. He thinks that the "rays" which he assumes to be present, are unable to produce a reaction, owing to some insulating effect produced by the eclipse phenomenon.

p. 24. Improving your sight.—"Cobra" produces diagrams which, he states, can be used to test your eyes and to improve your sight. While you may find that, after using the diagrams, you are less dependent on your spectacles, they will not cure any actual affection of the eyes, such as myopia, for example.

p. 26. A dowsing prospection instrument.—Charles Francois illustrates with a diagram a dowsing apparatus designed for depthing water, oil, minerals, etc.

p. 29. Oracle in the home!—"Apollonius" tells us how we can obtain answers to our problems with the assistance of a Bible (of any edition). He also tells us how we may be able to avoid some unpleasant experience that might assail us, unless we also took steps to avoid it. For this, a crystal is required. The same process may help to make our wishes come true. Unscientific? Perhaps! But evidently "Apollonius" thinks not.

p. 31. Dental caries.—Following his radiesthetic method of chemical analysis for the investigation of disease in plants and animals, R. Porehet now uses it to investigate dental caries in humans. Most human ailments, he says, are related to nutritional disequilibrium—either through excess or deficiencies. Orthodox medicine has only recognised a small number of these factors. Three teeth were analysed, one being a healthy one, the second being completely carious, while the third was slightly affected. The good tooth was found to have a vitality wavelength (L) of 80 cm., while most of the elements of which the tooth was composed were found to be in equilibrium. No excesses were apparent, and the energy characteristics of the elements carbon, nitrogen, phosphorus and potassium were found to be in equilibrium. The carious tooth showed marked abuse of hydrocarbons, e.g., sugar, hydrogen and carbon giving readings of 90 against 10 and 20 respectively for the good tooth, while deficiencies were very marked in fluorine, aluminium and, especially, boron. It is to be noticed that no reaction was obtained for iron in the good tooth, while a reading of 22 was obtained for the carious tooth.

C.S.T.

## BOOKS AND APPLIANCES

Books on *Radiesthesia*, English and foreign, can be obtained from the Markham House Press Ltd., 31 King's Road, London, S.W.3. A catalogue will be supplied on receipt of a stamped addressed envelope.

Copies of *Dowsing* by Pierre Béasse are available at 22s. 6d. (\$3.50) and the Schumfell pendulum mentioned therein at £5 (\$15) and the descriptive handbook at 6d.—all post free.

*The Pendulum*, the monthly Review of Radiesthesia: Subscription 26s. at home and \$3.80 in North America; *Elementary Radiesthesia*, by the late F. A. Archdale, at 5s. 4d.; Pendulums, of clear and black plastic with nylon thread, at 12s. 6d. and 10s.; and also hollow screw-top pendulums in the same material; also beechwood pendulums at 4s. are all obtainable from the Markham House Press or from Mrs. M. Archdale, 3 Wayside Road, Southbourne, Bournemouth, Hants.

A new edition of *Radiesthesia and some Associated Phenomena*, by T. T. B. Watson, M.B., B.Ch., is also obtainable from the Markham House Press, or Mrs. Archdale.

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The many methods used in the practice of our art become less confusing after reading Noel Macbeth's "Courses," which include special ones for water and mineral dowsers, for medical doctors and for agriculturists, as supplied during the past twenty years. Mr. Macbeth is sole agent for Turenne Witnesses (600), various amplifiers and rules, as also an atomic analyser and a blood (pressure, acidity, anaemia) tester. He is agent for subscriptions to "R.P.T." (29s. or \$4.25 p.a.). Texts of three lectures outlining testing-method relationships for Beginners at cost 5s. or \$1 by air-mail. Write to "A-A-P," Stock, Essex.

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The Radiesthesia Research Centre, 28 The Mount, Guildford, will construct radiesthetic apparatus and radionic instruments according to individual requirements.

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Dr. Benham's Aura Biometer, £6 6s., plus U.K. packing and postage 7s. 7d. Pasquini pendulums, Cameron Aurameters, and many important instruments. Foreign Bank payment services. Lists, 9d. J. J. Williamson, Archers' Court, Hastings.

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The "Link" divining rod described by Mr. Guy Underwood in his article on Spirals and Stonehenge (*B.S.D.J.* 62, Dec., 1948) can be obtained from him at Belcombe House, Bradford-on-Avon, Wilts., price 8/- post free in U.K., also old type "Oasis" rod, 10/-, in case; also "Oasis" supersensitive rod, 21/-. Reprints of this article are available at 2/- each. Reprints of 10 Essays on water-divining and archaeology, 15/- the set.

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Messrs. Devine & Co., St. Stephen's Road, Old Ford, London, E.3, supply whalebone Forked Rods 12in. long of the following sections at 7/6 each;

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